THE

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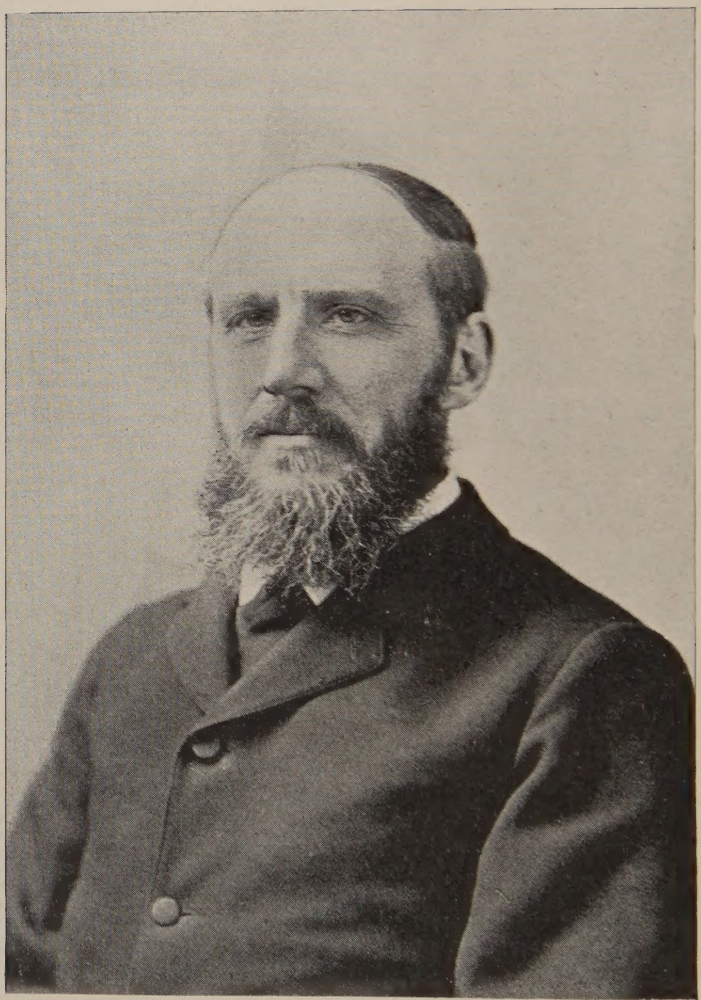

REV. JAMES REED, PASTOR OF THE BOSTON SOCIETY OF THE NEW JERUSALEM.

THE

NEW-JERUSALEM MAGAZINE.

VOL. XV.—NEW SERIES.—No. 1.

JANUARY, 1891.

THE PROBLEM OF OUR CITY CHURCHES.

BOSTON.

THE problem of our city churches is one with which I have been struggling for twenty or thirty years, with, I fear, but indifferent success. When I first became connected with the Boston Society, as its Pastor, a movement was beginning, which has continued with increasing velocity to the present time — a movement of the people away from the neighborhood of our house of worship to more or less distant places in the city or its suburbs. Forty-five years ago, when our church was built, the greater part of the congregation lived right around it, or within easy walking distance; but now, perhaps nine out of every ten are dependent on public conveyances to bring them to the meetings held within its walls. The consequence is that while the number of our members is practically the same that it has been for a long time past, they are less regular in their attendance at all gatherings whether religious or social, and it is difficult to maintain, to the full extent, the common understanding and the sense of unity which distinguished the Society in its earlier days.

As for the way in which this state of things is to be met, I am able to make only one or two suggestions. In the first place, I cannot doubt that it will be to the advantage of the church, for those who live in the same neighborhoods to come

together and form new centres of operation, or new societies, so far as this can be done effectually. But such movements cannot be forced; they must take place naturally and gradually, inspired by the sense of need and by the manifest opening of opportunities for wider usefulness. No one surely can doubt that two centres of influence must be better than one, provided they are strong and self-sustaining. But this condition can be attained only by time and growth. Such growth should be encouraged by all who have the welfare of the general church at heart.

Meanwhile, what shall be done to keep the flock from scattering? I can think of but one answer to this question. Make the services at the church, and all the influences which proceed from it, of such a helpful character, that those who have learned to value them will feel that they cannot do without them. We are living at a period when the religious world is undergoing great changes. In many of the churches round about us, sentiments are often expressed which not only give no offence to a New-Churchman, but are in substantial harmony with his belief. That this progress is taking place should be to us the cause of rejoicing. But instead of relieving us of our duty, it makes that duty all the more clear and emphatic. The fact that in a disconnected way certain preachers outside our body are beginning to express some of the general truths which we believe, only renders it the more imperative that we should present the Heavenly Doctrines of the New Jerusalem as a connected system revealed by the Lord at His Second Coming, and should unfold to the apprehension of men, as an invaluable aid to their higher life, all that we can of the innumerable particulars whereof the general principles consist. The New Church will never make any progress through our agency, if we always remain in the vestibule of the temple. We must keep in the van of the procession. If our public or private services are to be of any value to our own people or to the community about us, it will be by the plain, unhesitating, positive proclamation of the distinctive truths which are committed to our charge. Then all who love those truths already will be fed and satis-

fied. Those who are in a state to be influenced by them will be grateful that they are taught in their integrity and fulness. We must study them together; we must deepen our own sense of dependence on them; we must try to live within the sphere of their influence; we must seek to give them their full development in our hearts and lives. In proportion as we succeed in this effort, we shall do the one best thing towards keeping our members with us, whether their homes be near or distant, and shall take the most important step towards solving the problem of our city (and all other) churches.

Boston, Mass. JAMES REED.

CINCINNATI.

THE problem of our city churches is easily stated. A church belonging to a denomination restricted in numbers, as is the New Church, is established near the centre of a city which is destined to increase rapidly in population. The central portion of the city is required for business, or else becomes unfitted for residence property, especially in our western towns, where bituminous coal is mostly used. All who feel able take advantage of the increased facilities for suburban communication to move to the suburbs, some in one direction, some in another, according to their varied tastes and interests. The result is a diminished attendance at church and Sunday school — a falling off of social communication between the members, and hence of personal interest in each other, and of interest in church work so far as it is dependent upon personal contact. Those living at a distance whose church ties are not very strong, are likely to become interested in the social life of other churches near by, inasmuch as these generally possess new and attractive places of worship, and make little of doctrine and much of sociability. The children, especially, feel the power of these external attractions and are led away. What, under these conditions, is the wise thing to do? Shall the church rest content with the effort and maintain a precarious existence, or shall it en-

courage the formation of smaller suburban societies? Or shall it leave the centre altogether, and choose an attractive suburban position, as convenient as possible to the largest number?

In leaving the centre altogether, and choosing some one of the suburbs, there is a gain in the matter of pure air, pleasant and quiet surroundings, and the chance of attracting a new class of people who live in the neighborhood. There is a loss in this, that other suburbs, lying in other or opposite directions, are neglected. Thus, if we in Cincinnati should choose the suburb promising the greatest advantages to the greatest number, we should compel people coming in on the different railroads and the different lines of street cars leading from other points of the compass, to bear the extra expense and fatigue of a second trip after reaching the city, or else bar them out from New-Church worship altogether. Our chosen suburb would be north of the city. But this would fail to accommodate those who now come to us from Lockland, Wyoming, Cumminsville, Price Hill, Covington, Newport, Riverside, Tusculum, and Bond Hill, who would be compelled to take a second journey, and miss their return church trains — where trains are taken.

Suppose, however, that those who live in our most populous suburbs on the north of the city should consult their own convenience alone, and form a separate congregation and ultimately a separate church. If in so doing they attempt to support a minister of their own, and hire a hall, or build a church at the same time, their support will in the nature of things be withdrawn from the central society, and the chances are that both will maintain a precarious existence. Especially would this be the case with the city church, if its property should be divided for the benefit of the new society. Unless some provision is made to endow the city church for such an emergency, the latter, unless it is peculiarly fortunate, is quite sure to maintain a weakly existence.

The most practical solution of the problem lies in the anticipation of the period when such a division of the original society will become necessary, by the endowment of the city

church to such an extent that it will be able not only to maintain itself in the most useful way, but to say "God-speed" to any endeavor to expand. The parent church ought to be able financially to encourage the effort to establish suburban churches. This is one of the cases where an endowment is a source of strength.

The general principle holds true that a new society should never be the cause of the ruin or weakening of the parent. The common good should always be regarded. The formation of a new congregation should not be at the expense of the old one, but it should be a forward movement — an encouragement and stimulus to all parts of the common body. It should be made with the general consent of all parties; and the best way to gain that general consent is so to provide for the parent society that its work shall suffer no detriment.

Another deeper question which forces itself upon our attention in this connection is the relation of the New-Church organization to the poorer classes of society. Suppose the city church found it more convenient, on the whole, to move to the suburbs. The poorer classes, for the most part, would be left behind. There seems to be little room to doubt that the moral status of the crowded portions of our large cities has suffered from the removal of its churches to "up-town" localities. Have we no duty in common with other churches? Are we a church, or only a mission society for doctrinally leavening other churches? If we are a church, have we no gospel for the poor? Should we leave the crowded parts of the city merely for our own comfort or convenience? I only raise a question and do not attempt to answer it at this time.

But the immediate and practical solution of the problem of our city churches, which will prevent spiritual or financial disaster from following the formation of separate suburban societies, lies in the endowment of the mother church, thus ensuring its perpetuity, and enabling it to say to any little company desirous to swarm from its hive, "Go in peace, and we will help you all we can."

Another partial and temporary expedient, designed to prevent the loss of interest by those living at a distance, is to

establish a regular weekly or monthly reading-circle in each suburb where private houses are open. Thus old interest may be kept alive, personal needs can be met, and new people can be reached. Thus John Clowes laid the foundation for the several New-Church societies which sprung up in and around Manchester, the largest centre of New-Church membership in the world.

Other and more spiritual considerations are reserved for those who love to dwell more upon the innocence of the dove than upon the wisdom of the serpent.

Cincinnati, Ohio. JOHN GODDARD.

NEW YORK.

I AM requested to write a short paper on the above subject, with special reference to the question how our city churches, with scattered membership amid a large population, can do the most efficient work and let their light shine most widely.

Taking it for granted that the members of our city churches possess the zeal and devotion that is necessary for the purpose, in my opinion the first thing we need is to branch out. The effort to maintain large and respectable churches, with handsome church edifices, full congregations, and a fine choir, has to my mind proved a failure in the past and will do so in the future — and ought to. It is with the church as with individuals. To most men prosperity is a baneful disease ; it has a tendency to produce fatty deposit around the heart. How often do we see men who commenced life poor and humble and apparently earnest, as soon as they get a little ahead in the world lose all interest in everything and everybody but themselves. The cares of the world and the deceitfulness of riches choke the Word, and they become unfruitful. So it often happens that as soon as our societies become a little prosperous they become very useless. They become absorbed in themselves and careless of others. They seem to think their duty done, and that nothing remains but to sit down and wait for accessions. This fatty degeneration shows itself as soon as they get out of debt, or in a comfortable (?) posi-

tion; and unless the church burns down or some other calamity occurs to arouse them into activity, it goes on until life is practically extinct.

It is this notion that the church has made herself a place and a name among men, has vindicated her right to existence and recognition, and that henceforth there is nothing to be done but to wait for the world to acknowledge her supremacy, that is the bane of many at least of our older societies, and that is eating out their life. They have lost their grip. The wood has lost its vitality, the nails are loosened, and the whole fabric is in danger of falling apart. For this reason we ought never to think our work is done. As soon as we have cleared one piece of ground, we ought to begin on another. As soon as we have gained a foothold in a central locality, we ought to commence operations in an outlying neighborhood. We must start little circles and new societies wherever we can find an opening. We must use good judgment in doing so, but never dream of failure. If we do fail, we must not be discouraged. It is a good thing to have planted a tree, even though it may have to be cut down before it produces fruit. It is a good thing to work for the church, even though the half of our enterprises prove premature. I believe it is impossible much longer to hold our societies together in one place in our growing cities, and that the attempt to do so will prove suicidal. We must make up our minds to give up our pet idea of making an imposing appearance before the world, and strike out in new directions. We must endeavor to propagate our numbers as the strawberry does its plants, by striking down roots wherever there is a little nucleus to start from, and then as soon as the new plant gains strength to stand alone, cutting off the runner that connects it with the parent organization.

I think this plan is practicable. I know it seems otherwise. It seems as if the only effect is to divide up and weaken the central society without adding new ones of sufficient strength to support themselves. I think the reverse is the case. I know not what the observation of others may be, but I am sure that in New York we are losing every year, not by those

who are moving into suburbs where other societies exist — that we do not and cannot complain of — but where there are no societies, or where the distances are so great that it is impossible to coöperate with the central church. Besides this it is impossible to work successfully together at arm's length. Not only is it out of the question to attend church regularly, but to attend business and social meetings, or to take an active part in church uses. In this way the interest wanes, the bonds of brotherly affection weaken, and the individual first, and the society sooner or later, becomes Laodicean. The consequence is that even the most devoted members become discouraged at the difficulties to be encountered, and grow apathetic, cold, and finally dead. This state of things in the society reacts upon the public. Many who would be attracted by an active and energetic body, however small, are driven away and repelled by an inactive and indifferent one. My opinion is that if one or two other places of worship could be opened in New York besides the one now in operation, in ten or fifteen years each one of the three would be as strong as the present society. So far, then, from supposing this plan impracticable, it seems to me the only one that can hold our scattered flocks in the one fold and keep us alive.

Nor in the meantime need we incur any great risk or expense. At first, with the active and willing assistance of the members, one pastor could do the work for two or three places of worship, and afterwards, as the work and means increased, one or more assistants could be obtained. In this way the work could be carried on until each society could become self-supporting and have its own independent organization.

Nor do I think a great amount of means would be necessary for this purpose. For my part I had much rather have a small and active society meeting in a small and crowded hall, and struggling to maintain itself and provide for future expansion, than a much larger one only half alive and lost in the "sounding aisles" of a great church only half-filled, and unable to work easily together on account of the great distances that separate them from each other and the church. It

is always better to look forward than back — to have something before than everything behind.

It is not necessary to go in debt one cent to carry out this plan. We can begin, if necessary, in a private house. Then, as soon as the exigencies of the case demand it, we can take a public hall. Even when we obtain a lot, we need not wait until we can build and equip a large and handsome church, but make it small and plain if need be ; and if our means fall short even of such a small building, we can build a vestry and roof it over, and worship in that until the money can be raised to complete the whole edifice. I believe that one of the chief bugbears that stand in the way of church extension with us is the notion that the young people must begin where the old folks leave off ; whereas the truth is that with societies of the church as with newly-married couples, it is better to bear the yoke in our youth than to commence life under more flattering circumstances. Complaint is often made that nowadays, owing to the increasing liberality of other churches, many persons who become interested in the New Church remain in their old connections. If the New Church were a working church this complaint would not be heard as often as it is.

But in order to accomplish anything in this direction we need to change, not only our methods, but our aims. We must give up and cast behind us and utterly repudiate all that desire which perhaps unconsciously influences us now to build up a church, and make it our sole aim to save souls, or, what is the same thing, to lead men to repentance and newness of life. For this purpose we must turn our attention to the middle and poorer classes, rather than to the rich and prosperous. We must make it our object to give and not to receive — to extend help, not to receive it. We must believe in the church. We must try to realize that the world needs what we have to give. We must remember that though the Lord has done His part, He does not work except through instrumentalities, and that it remains for us to furnish the ultimates into which the Divine life can flow. Above all we must take our own medicine. We must show forth the truths we profess

in our lives. We must set the city of our adoption on a mountain. I cannot but believe that if the church was all that it is intended to be to us, we would not only have a strong and irresistible desire to share the blessings with others, but be endowed with the necessary wisdom and zeal to do so. Let us make the greatest possible use to the greatest possible number our aim, and learn to measure our progress by the work we do instead of the respectability we attain, and a slow but steady growth will be assured. It is evident that our present plan has not been entirely successful. If it be objected that the one I have proposed is somewhat experimental, I answer that it has not yet proved a failure. But in order to make this or any other plan successful, it is not only necessary to enter into it with the right motives and the right plan, but with an abundant faith in its ultimate triumph.

New York. S. S. Seward.

PORTLAND.

The church of the Lord is the mother of human life — that is, of the spirit life of man. "Problems of City Churches" seem to mean, therefore, How is the church of the Lord Jesus Christ to nurture and develop all the forms and degrees of spiritual life in our cities, and even give birth to that life, so far as possible, where it has not before existed?

If that which is called a church is not striving to its utmost to be a mother to all kinds and conditions of spiritual life it is no true church — it is not in marriage conjunction with the Lord Jesus Christ, the Divine Husband. Different sections of the church may not and will not do quite the same work nor minister to the same needs, but motherly sympathy and loving, thoughtful care — the spirit of motherhood — must be in all church life.

What are the spiritual conditions and needs of modern city life? What are the problems of city churches? The questions can be answered only generally and briefly in the space at our disposal.

True religion exists among men today in but small quanti-

ties, and what does exist is mostly of inferior quality. Religion is a state of heart, intellect, and life that binds men and women to the Lord Jesus Christ their Heavenly Father, and makes them receivers and livers of His life — they in Him and He in them. Cities are centres of culture and progress; they are also hot-beds of evil and falsity of every kind. The Lord Jesus Christ has come to men to build up among them a new and pure city life — a true civilization — and the source and centre of this new life is His own example, teachings, and presence. The first problem of city churches seems then to be, How to preach and show forth Jesus Christ as the Divine Man, the Redeemer and Saviour of men and women, their Ideal and Lord, their Father and perfect Friend — Jesus Christ, the Way, the Truth, the Life, the Almighty. The fruit of this preaching of Jesus Christ must be the Christ-life, — Jesus Christ in the hearts, intellects, and daily lives of men and women. The rock on which true church life must be built up is obedience to Divine law and order — imitation of Jesus Christ. The first stage of obedience, the very gate of heaven, is shunning of evil — ceasing to sin. "Repent ye, for the kingdom of heaven is at hand" must be the cry of our churches. And they must call for repentance of particular evils, not for undefined and general repentance, which is practically no repentance at all.

Another problem for city churches! How to reach the people. And this in double sense, as to state and as to numbers. The Lord spake in parables. He brought down Divine truth to the comprehension of naturally-minded men and women. The Lord always accommodates His life and teachings to the states of those whom He desires and designs to bless. So the New Church must do with patient, wise endeavor. The Divine doctrines of the New Jerusalem must be brought to the level of common and every-day thought and experience. They can be. God's truth is always simple when simply and rightly taught. It is foolishness to couch the church's doctrines in theologic phrase and long, technical sentences, and then call people fools or worse if they do not see the truth in such envelopment.

Again, people generally do not like a man to preach to them from behind a paper screen; and yet that is the relation of many preachers to their audiences. They work out their discourse during the week, commit it to paper, and then read it to the people — surely, talking from behind a paper screen. Few men can read as well as they talk, hence some of the mind and thought and much of the fire is lost to the audience. New-Church preachers have many valuable lessons in method to learn from such men as Talmage, Spurgeon, Beecher, Gladstone, and John Bright. God's truth is powerful when it gets into men's minds. It is for us to get it in, and it is no easy work. The preachers of the Lord's Second Coming must be Pentecost men, filled with the life and spirit of Jesus Christ.

But how to reach the people in numbers! We must get at them. The Lord Jesus is going to reform the world by means of His truth. Then men and women must have it if they are to be reformed. How to reach them? We cannot here do more than offer a few hints and suggestions as to the solution of this problem.

People must be pleased. The Lord leads men by their delights. What delights will call forth and strengthen men's better feelings and impulses and stimulate their love for and search after truth? What delights will render the mind more receptive of heaven's life and order? What delights can be advantageously used by the churches as a means of helping men to appreciate the blessedness and beauty of heavenly life? Important questions these for city churches!

Noble art of every description — music, poetry, painting, the drama, the novel, oratory, architecture — is capable of giving men ennobling delight. All true art is heaven-born and tends to raise men thitherward. Our art must reach down from heaven to men's level, however low it be, and draw them upward. This is the method of Jesus Christ. We shall find true art will reach and gather together the people, if it be brought low enough, and be a grand means of bringing them to a knowledge and appreciation of the New Jerusalem.

We must offer the people, especially the poorer in our midst, pure social life and recreation — bring them into closer

contact with noble-minded and refined men and women. We must live ourselves the doctrines of the Lord's New Church, must be ourselves noble works of art, beautiful to behold — a joy to know and look upon. "In that day ten men shall take hold of the skirt of him that is a Jew, and say, We will go with you, for we perceive that God is with you."

Portland, Me. PERCY BILLINGS.

CHICAGO.

I AM not quite sure of the subject proposed, for the "Problem of our City Churches" is manifold. One phase of it is, "How to Evangelize the Masses"; another, equally difficult and perhaps even more important, is "How to edify the few who believe." I suppose if we had the key to this question of spiritual edification, of the up-building of the New Church in the minds and hearts of those who profess its faith and assume its name, and of the building of these units into organic social arrangement and function, we should not have much trouble with other questions. I am already committed to the opinion that in the present conditions of city life, systematic and periodical revivals or missions are needed to stimulate that activity of all the faculties in all the men and women in a church society, which is necessary to secure the full value of the quiet, permanent, and cumulative pastoral uses which are already provided.

The case assumed is this: Our city churches are running in the ruts. They are too well satisfied with themselves. They have been too long used to one thing. It may be our pastoral term has been too long continued in most of our churches; it certainly is true that the sum and variety of the year's work in pulpit and parish, in class and lecture-room, performed by most of our city pastors, is neither appreciated nor responded to by the majority of their parishoners. The majority do not think about nor feel much interest in the work of the church for them, or the work the church ought to do for the world. They go to church Sunday morning, hear sermons, are affected with a general desire to "live a

good life." They are pleased with their minister's performance, they have confidence in him; and they turn from his instruction to their worldly business and rely upon him to "run the church." If a stranger were to ask them what is going forward, they could not tell the half of it; of the particular subjects and scope of the work, and its intended bearing upon themselves and the world, they have no idea. If any one doubts that this is true of nine out of any ten of our city churches, let him question the members and be convinced.

Such being the case, it is manifest that an awakening is needed. The members of our city churches must be set thinking. How? You may open the case with one man, and be surprised that he cannot see that anything is the matter; or you may lead a few to think, and find to your astonishment that when you bring the case to the attention of the congregation, the majority do not attend. Beecher used to say that thinking is impossible to the mass of men unless you stir up the mind in its totality. You must stir the natural affections, social instincts, and ambitions, and make them instrumental to the spiritual affection; you must get them to working together for some end out of themselves, alive and pledged to a common purpose, and in converse with others interested in the same things, in order to make them receptive of sound, deep, and far-reaching truths. And if this is true of thinking it is much more true of feeling. The affections of the whole body must be called out, set in activity, directed, and kept in motion long enough to institute a habit of being affected, and thus a movement of the will towards life and work.

The customary pointing of truths and exhortation to the life of them will not do this. The occasion is too familiar — there is nothing in it to make way for unusual impressions; it is accepted without result. There must be conference and agreement to do a new thing, a thing unusual and for at least an incidentally new object. Let it be church extension — the evangelizing and instruction of new minds in the truth and life of the church. This can be commended as the

church's duty. All acknowledge that it ought to be done; and the question will arise, "How shall we attempt it?" It is obvious that in our large cities the announcement of one or more lectures at intervals of a week attract but little attention, and the fact comes to the knowledge of but few. It may be shown that the work of evangelizing is the work of the church, of the whole people working with the minister and not his work alone; and that it needs for its success and power an awakening and consecration of the whole body of believers that they may have, and show that interest in and love for men which will win their attention to the effort made in their behalf. And along this line it may perhaps be made manifest to a church and congregation that the very best way to catch the thought, impress the understandings, and warm the hearts of men whom we would call to the New Jerusalem is by a vernal awakening in the church itself, united with that sound, apostolic, direct, and affectionate preaching which goes to the heart through the enlightenment of the mind and awakening of the conscience.

Then let the church agree — pastor and church committee conferring, and the whole people assenting and confirming — to arrange a two weeks' series of special, daily services to be called "A Mission," to call in able assistance, with much and earnest prayer, with simple congregational singing, with sound, strong preaching of the great and grand universals of doctrine and life, that quicken the mind and stir the heart. As all work together for the success of such "Mission" for the love's sake of men, the result will be a revival of love and thought and life in the church itself. This on the simplest law that as ye give ye shall receive. And I am wholly wrong in my expectation if after such a mission it is not found that the regular work of spiritual culture and edification in the church will go forward with new life and power.

Chicago, Ill. L. P. Mercer.

GOD KISSES ME.

GOD kisses me asleep each night
When from the sky is gone the light,
Where singing through the vale of dreams
Are rest and quiet's laughing streams
Achanting weariness to flight:

And when the morning comes all bright
Akindling everywhere delight,
Awake amid its dewy beams
God kisses me.

When life has come to death's great blight,
Asleep from earth with dimming sight,
Awake 'mid heaven's tender gleams
God kisses me.

Sewickley, Pa. J. M. SCOTT.

THE COMING OF THE LORD.

WHEN the Lord came into the world, He was called "the Word made Flesh." If He had been called simply "the Word," we might have thought of Him in a wholly abstract way, as a system of truth or of Divine ideals, with little practical relation to us, but belonging to the Divine mind, above and apart from our minds and lives.

But the Word made Flesh we can think of only as a Man, teaching the truth, loving the ideals, and laboring strenuously to bring them to pass; and such a loving, laboring Man the Lord was. He taught the truth indeed, exposing the evil of men's lives and of the ideals they presented, and setting before them that which was really good in the Divine idea. But He was far more than the truth or than a teacher of the truth. He was a loving Man.

When John in doubt sent disciples to ask the Lord if He was really the Messiah Who was to come, the Lord detained

the messengers, and in the "same hour He cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind He gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

They were to tell John that He was a doer of Divine good works to men; and by that he would know that He was indeed He that was to come.

The disciples who followed Him and were trained by Him learned more than this. They felt their hearts burn within them, as He talked to them of the kingdom of heaven; and when in His name they went and did the works that He gave them to do, the joy of His love in them was a new and heavenly life. The sum of all His teaching was that as He had loved them they also should love one another. He was to them a Presence of Love, inspiring them with love to one another. His Holy Spirit — in form the Spirit of Truth — when received was the Spirit of Love, the very sunshine of heaven warming the hearts of His disciples. He told them that they should be known as His disciples by their love one to another. And for generations it was true that Christians were known from other men by their love one for another. The best beloved of the Lord's disciples — he who received most of His spirit — said: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is Love."

It was a sad day for the church when men ceased to care first for that love in their hearts which was the very presence of the Lord, and for the sake of their own leadership began to discuss doctrines about the Lord. It ended in turning many hearts away from the Lord to men who usurped His place, and the exaltation of dogmas of faith to the place of the spirit of love. For long ages the sun of the church was darkened — hardly a ray of His warmth or light appearing in the high places of the church, and only the feeblest rays,

diffused and much reflected, remaining with the lowly in heart, who sincerely tried to see their duty and to do good.

All this the Lord foretold; and He promised that immediately after the tribulation of those days, they should see "the Son of Man coming in the clouds of heaven with power and great glory." Remembering that the Lord Himself is the Sun of Heaven, and that the light of the Word is the light of heaven, the obscure parables, histories, and other representatives of the Word are the clouds that veil His presence, and the only clouds in which the glory of that presence can appear. And in this view the coming of the Son of Man is the revelation of Himself once more to the church in the Scriptures truly understood; and the power and great glory that attend His coming are the fulness and brightness of the revelation of His love and truth in the Scriptures when thus understood. No new Scriptures are given — no further account of the natural life of the Lord; but the parables and dark sayings of the old Scriptures are unlocked, and all that the Lord would have taught but men were not able to bear is revealed.

Deeper applications of the same truth of life are also given, as a means of preparation for the deeper reception of the Lord. In the letter He taught that all the learning of the law and the formal obedience to the law by which men justified themselves, despising others, was sheer hypocrisy and full of evil in the sight of God. Today He teaches that the deeper learning in Christian doctrine with professions of faith, by which men now raise themselves to pinnacles of holiness, despising those who are not like themselves, is a deeper hypocrisy, full of a deeper evil. Before, He taught that the life which alone was acceptable to God, and could be filled with life from God, was the life of loving service to the neighbor. Today He teaches the same, with the added lesson that that service of love should have in it no reflection upon self, but sincere and humble gratitude to Him Who saves us from self, and Whose love in the heart is the only spring of good.

The function of truth before was to expose the hollowness and evil of the selfish ideals that men were seeking, and to

set before them the Divine ideal of human life for example and inspiration. The function of truth now is to expose the deeper evils of the perverted Christian life which men have acquired to themselves by separating the knowledge of Christian truth from the life of Christian love, and to reveal anew and with deeper significance the possibilities of life from the Lord. And this deeper significance it has from the revelation that the love of God for men formed for itself the Human, as a means of being with men and saving them, and glorified it that it might ever be with men and be one with them.

The truth which is the glory of the Lord reveals all this. The Lord Himself before was a loving Man, an example, and a fountain of life to all who came to Him. And now He is the same Divine Man, known to be the Lord Jehovah in His own Human form, loving men with all His heart and soul, and strength and mind; and because He first thus loved us, giving us thus to love Him. His presence is once more as the Sun of heaven in the heart, kindling the life of love anew. Only now it will be as the warmth and light of that Sun increased sevenfold, as the light of seven days.

The presence of the Lord we see in the brightening spiritual light, and especially in the luminousness of the revelations now given to the church. In them we read of the Lord and heaven, and the order of heaven, and see revealed the inner relation of Divine and human life, through all the opened Scriptures. Does our heart burn within us as we read, and send us forth to live the life of loving service in the spirit of the Lord? If not, we may know about Him indeed, and even see Him, yet we receive Him not. We are like those who went to the Lord and saw Him and heard His words, but were not touched by His love, neither receiving Him nor the life of heaven from Him. He is present in the light, but He is received only as His love is felt in the heart. (T. C. R. 774.) We know about Him by learning the truth; but we know Him only from His love within us. For God is Love still, and he that loveth not knoweth not God.

As the light which gives knowledge of Him is clearer now than before, so will the love be stronger when He is received.

It will be stronger to overcome evil — both the disorderly desires of the body, and the deeper evils of pride and contempt, censoriousness and enmity, that spring from the love of self. It will give a kindness of heart, more free from every trace of bitterness — a more unfailing charity of judgment, a more generous appreciation of every good. For the love which the Lord will give when He is now received, is a love which will make all mankind a brotherhood, alive in every part with His love for mankind, patient and long-suffering in every labor of good, as the Lord is patient and long-suffering in His love of saving; one as that love is one in His own infinite Human.

The presence of the Lord is perpetual with every man, the evil as well as the good, for without His presence no man lives. But His Coming is only with those who receive Him; who are those who believe in Him and do His commandments. The perpetual presence of the Lord causes man to become rational, and makes it possible for him to become spiritual. This is done by the light proceeding from the Lord as the Sun in the spiritual world, which man receives in his understanding; and that light is truth, by means of which he has rationality. But the Coming of the Lord is with him who conjoins heat with that light — that is, love to truth; for the heat proceeding from the same Sun is love to the Lord and the neighbor. The mere presence of the Lord, and the enlightening of the understanding thereby, may be compared with the presence of the sunlight in the world; unless this light is conjoined with heat, all things on the earth are desolated. But the Coming of the Lord may be compared with the coming of heat, as in the spring; and because heat then conjoins itself to the light, the earth is softened and seeds spring up and bear fruit. Such is the parallelism between the spiritual things in which is man's spirit, and the natural things in which is his body. (T. C. R. 774.)

Newtonville, Mass. JOHN WORCESTER.

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

XIII.

NORWAY.

JULY 18, 1871.

My plans seem settling, if weather permits, towards Norway. I have been there before, and it did me good. On the third of August I contemplate starting. I hope to be away in those Postless Latitudes not more than five weeks. The only thing that gives pause is the said weather; it is so wild, so chaotic all over Europe, that if it continues, it would not be wise to seek holiday in the bosom of the storms. And then I shall have with me no companion. The rush of tourists, the great hotels, the continuance of London over Switzerland, is so painful for me to be in, that I am driven for rest toward the North Cape. Not that there are not tourists there; but they are of a different order; collegiate men, fishers, Alpine club men, who are astonished and alarmed at nothing. There are fewer of them though; and the fiords are a solitude which they hardly break. If I can attain to be an invisible companion with them I shall gain a little rest.

HAMMERFEST, NORWAY.

AUGUST 20, 1871.

Accept, dear friend, a little pencil note from the bay of Hammerfest. I have chosen my "promenade" this year in these Norwegian waters, and have not be disappointed with the society of mountains and fiords, and of bright Arctic days and day-nights. I hope these standing wonders of the Lord, whose will is under all that looks most fixed, will enter into my soul, and thence into work and all durable affection, and come into life for many days.

I greet you from the floor and drawing-room of sea and mountain-wall in the far North.

Yesterday I paid a visit to the Lapps in Trömsödal, and was entertained in their huts. A pair of scissors I had with me was too much for them, and for me also; so I gave it them as wanting so much more than I do. Their faces are, to me, pleasant, and I wonder why they cannot enter the path of houses, and cleanliness, and progressive civil life.

They work hard enough, and though dwarfish, seem to have

good heads of their own. But there is some key-note of their hearts which civilization does not sound. The enthusiasm of some diviner state will lift them by its magnets towards their future. In the meantime they are the lords of the reindeer, and of dogs most cunning; and these associations speak of peaceful pasture lands, for men and herds in the Lappic Heaven-on-earth, when it comes.

We are just passing snow-rock lands, and snow-fields and glaciers on both sides of the abundant and many-branched waters. There is nothing like Norway for thousands of miles of labyrinthine sea. Huts are clustered here and there, along at the base, and an occasional boat, sharp at both ends, and turned up like a Lapp's shoe, specks the vastness, which it does not mitigate. Even so in this Norway, the earth, we crouch under what seem to be laws of nature, what are only existing states of nature. I cannot believe that the hard hills are the flexible heirloom of the New Man.

CLOUDS.

OCT. 30, 1871.

I am busy among fevers here; the year seems to be laden with baleful gifts. Our dear champion of anti-vaccination, R. B. Gibbs, a noble man, is lying at death's door in Dublin. The cause cannot afford to lose him, as we think, for the Government presses upon the poor people with all its weight, and the medical vulture feeds upon them in their bonds.

My joining this cause takes much time, for many correspond about and I cannot hold back.

Verily a great dimness overspreads the world; a dimness born of houses and multitudes, and thought and life are ill with its influence, and hearts are perplexed with its uncertainty. And yet it is the result of the seething of states, and in its going on a preparation for new conditions. Let no one expect to be happy in it who perceives it; but let us all be thankful and hopeful at its cause. For it is the confusion of new life which puts on that appearance; and we could not wish to call back the smaller sunshine of the past at the risk of extinguishing the Divine problem and the Divine solution in one common grave. You feel typically without peace — so do I; let us be joyful that we are burning for Peace, and that what is one consuming and apparently destroying fire, when barriers cease, and when God pleases, will be waters of life, on whose banks we shall know and be known.

CHAOS.

DEC. 2, 1871.

Indeed and indeed occupations gather strangely and increasingly round me, and my age seems crowded with counsel to be given and received; and more sick ones want me, and my hours do not lengthen, as the shadows in them lengthen.

As I get older I have a larger and deeper perception of the chaos of this world; of the great causes which are coming up for heaven's judgment; of the kingdom of unrighteousness marshalled over against the kingdom of righteousness; of all man as a battle field in which wrong seems to triumph in its thousand-fold bulletins. This is the privilege of standing on the height of Time. Deep indignation comes of it, and groaning of the spirit. It seems useless to talk in such a jar of so many forces; expostulation and indignation in words seem out of place among the dead, and the buried, and the combatant. So the mental state also deepens the chaos. And bitterness is my crop of the field.

But is this right or final? On the other hand the unholy war is a holy war; the battle has been going on since the beginning, only the keen and momentaneously published consciousness of it is new, and that consciousness though dreadful, is relieving and benign. The former secrecy, with its false comforts, was a cavernous underground, in which nations and peoples and individuals were suffocated as well as violently slain; the man-fight in the open air, with all losses known, makes conscience stronger every hour, and ranges it upon the side of Truth, behind which the good God directs the day. So field-marshals Hope and Faith visibly and audibly take the lead, and the Hurrah has Heaven in its echoes.

These are my two sides, my "two voices," and now I recognize that this life now, perceived at the worst, with that perception, is the best of the Ages; the best not in itself, but in what God is putting upon it. Everything is coming up for judgment; and under everything lies deeper everything, ready to be summoned in its turn to the bar. Only calmness and peace can bear to live in this universal assize.

The pressure of it all, in its effect upon me at present, is to make talking and writing take the back seat, and to bring daily work to the front. I had written a sketch *On the Commonwealth and the Godwealth;* literal war prevented its completion, by showing

wider issues. If published it would have been a pigmy, talking inaudibly to a giant Time. So I at least, willing for speech, am refunded into silence for the most part, and into simple work. But God is the mover and He alone can move.

You will forgive these details, because they will throw some light upon all my silences; I perceive rounder than I can give forth.

DEC. 6, 1871.

THE WOODEN WALLS OF OLD ENGLAND.

If every person in England, Scotland, and Ireland, were to sow one good ripe acorn in their own or their neighbor's garden, land, or hedge, we should have next year, twenty millions of additional oaks, for the supply of the Navy; such a supply may, at a future period, be the salvation of our beloved Country in the hour of extreme peril.

Now is the annual time for sowing.

Hadley, 9th of October, 1835.

Written by my father, J. J. Wilkinson, author of various Law Books reprinted in the United States as the *Law of Shipping, etc.* This paper is like him; he was always bent in this way on the Public Service. He was an intimate correspondent of Judge Story.

ALABAMA CLAIMS.

FEB. 19, 1872.

Since the 15th of December, 1871, I have passed the two busiest months of my life, and I can truly say that I have not had one available quarter of an hour, or one spare grain of force, to write you a letter so constantly meditated, and, with deep regret, so constantly pushed aside.

You will be glad to know that I have kept well through all my calls to minister in heavy sickness.

Our brotherhood with your great country is strongly imperilled in these last months. In brotherly love I will tell you what my mind is about it. John Bull behaved ill to you, and I always hated his action in allowing Alabamas to issue from these shores, and destroy your shipping. The English Government did it maliciously, and I thought should pay the damage fully. I felt they would have to pay it. I felt that Laird was a criminal against the best international relations, and deserving of public dishonor on both sides of the Atlantic. The like case has no doubt occurred in history, and reparation been made for it.

Yet the Sumner claims, now the American claims, seem to me

beyond payment, and consequently beyond entertainment. We can't pay for malice and hatred, for the heart which wished the break up of the United States, and which helped the South by opinion and sentiment; we can't pay for being an old prejudiced monarchy, which inevitably in its traditions and governments fails of love to all republics. We can pay material damages, we cannot pay inferential damages, however clearly inferred. If man had to pay his fellow-man such damages for his ills done, the bankruptcy of every soul, body, fortune, and faculty, the veritable end of all things, would come. The claim for inferential damages is new to history, excepting the strong draws it as a sword to destroy the weak. As a part of any public policy, above all of any international policy, the claim is a new one, and impossible of limitation or statement.

I give a man of lost health a prescription which happily restores him. He gives me a guinea. I say, "Nay, thy health and all its years and fruits are mine; all thy children since begotten, and race, are mine, because of my prescription." He says, "Nay thou hast thine own, thy guinea. God has blest the prescription, and I pay Him with my life and its flowings." The inferential benefits are not mine. And so also vengeance, inferential fine and punishment, are not man's to bestow; and his claim to inflict them, whatever his ability to inflict cannot honestly be considered. After we have paid all Alabama claims, we ought to owe you a debt of love for past hatred which all time will not enable us to pay. And you should claim it by love.

As to the Treaty we are honest about it, and believed to a man that it was meant on both sides to provide a Tribunal which had no jurisdiction over vengeance claims. We hoped that lawyers, as such, would be excluded from so high an international court. International statesmanship, good-will, longing for amity, should interpret the Treaty under which the Tribunal is held.

This cannot be unless the United States recede from their position, and they might recede, because to go back from wrong ground is noble and also possible though diffiicult. If they do not recede, in time war will follow. A war in which we have everything apparently to lose and nothing to gain. We have Canada to lose, we have commerce to lose; empire, goods, and lives. Yet though we cannot gain, it will be an inevitable and a righteous war; forced upon us; a war against vengeance; in favor of the possibility of international life some day; a war for securing the

highest relations of states from the lowest most effete traditions of the moral law, in fact from blood-feuds such as desolated former ages. In such a war right will triumph, whatever England loses.

Tell me what you think of all that I have touched so cursorily. I write it in deep friendship and feel it good thus to commune.

AN OMER OF MANNA.

EXOD. xvi. 18.

THE stars are fading and the mists wreathe upward,
Into the silence of the desert air;
A faint flush writes the story of the morning,
In pink and blood upon the eastern sky,
And yonder pales the moon on the horizon,
And day has come. The ball of fire floods
O'er tent and camp a sudden sea of glory,
Whence rise the noises of the early day,
Like echo-islands from a sea of silence.
And forth into the light from every tent
Comes Israel's host to gather up the marvel,
The heaven-bread — the nameless food, that grows
Like hoar-frost from the sweet dews of the morning;
As though the angels, keeping watch at night,
Had woven all their tender love and wisdom
Into these threads and spears of heaven-food.
They gather it, "each to his mouth of eating,"
So says the Wonder-Book, in mystic words.
"And he that gathered much had nothing over,
And he that gathered little had no lack."
So ran the story; and the mind that conned it,
With labor spelled the lesson that it taught.
Can it be true, that on Life's desert reaches,
We, too, awaken with the morning sun,
And, going forth, find that Jehovah's mercy
Has covered all this earth-life's barren soil,
With some sweet dream of heaven and of angels,
Which, while men sleep in sorrow and in sin,
The Father's love weaves into heart and spirit,
And breathes it into thoughts and smiles and tears?
Can it be true, that symbol-garbed assurance,
Told in quaint words, but fraught with hope and love?

For "he that gathered much had nothing over,
And he that gathered little had no lack."
Go we not forth into Life's pain and battle,
Illy refreshed, with troubled, broken sleep,
Unready and unnerved to bear its burdens,
To stagger feebly 'neath its weight of grief?
Is not Life's pathway marked with wreck and ruin,
Frustrated plans, dead hopes and living fears?
The clouds of sorrow darken sun and heaven,
And wreathe the earth with their unwelcome vail:
And sweep upon the throbbing heart, ill-omened,
As birds of prey upon their booty sweep?
But no! Beyond the clouds is not high heaven,
Clear and serene; untroubled, calm, and blue,
An arch that sweeps away to the infinite,
Where God bounds vision by sheer boundlessness?
So, far beneath the troubled days of evil,
Below all depth of human toil and woe,
Where from the night the new day-star is rising,
God's mercy feeds the soul with heaven's bread.
For in the silence, which no ear can fathom,
Where human life touches the Life Divine,
There all hearts drink the fount of Life unceasing,
There all hearts throb as with a nameless love;
A love that comes not into speech or thinking,
And yet a love that quickens into life
All thought and deed, all will and all emotion,
And seals itself into all else that lives. —
How strange the law that quivers through the story,
Like as a ray of light from eyes Divine;
All hearts are filled, are filled to overflowing,
Where'er they be, and whatsoe'er betide.
Great with the love of man, or dwarfed with hatred,
Warm with the joy of life, or dead in sin;
Strong in the Law that is, or weak and trembling
At shadows, that are not and never were:
Each heart is full, is full to overflowing,
Where'er it be and whatsoe'er betide:
"And he that gathers much has nothing over,
And he that gathers little, has no lack."

Vineland, N. J. ADOLPH ROEDER.

A PRIESTHOOD IN THE NEW CHURCH.

A CENTURY has elapsed since an order of ministers or priests was instituted in the New Church in England in the year 1788. Many have been the discussions on the nature of this office, its duties and prerogatives, among the New-Church people in that country, from that time to the present. In the American New Church the office had its origin ten years later. No less discussion has prevailed here among us and no greater unanimity. Every variety of view has been expressed, privately and publicly, from the most radical to the most conservative.

One might have supposed that in the Heavenly Doctrines, revealed through Swedenborg, the members of the New Church would find teachings plain enough to guide them in this matter, and that the old discussions on the forms of church government and the powers of the priesthood, which prevailed for centuries in the first Christian Church, would pass away from the New Church, as the old dogmas and the old spirit of ruling have gradually been passing away. The fact is, however, that the spiritual change from what is old to what is new is still going on, even in the minds of those who believe these Heavenly Doctrines. Many who desire a settled state of things, a uniform system of church government and similar forms of worship, a united church, and a compact body, feel disturbed at these discussions and this unrest — they are disappointed and perplexed. This feeling, however, should not be allowed to prevail. Different views on the subject before us will probably exist for a long time to come. Freedom of thinking and speaking on matters of faith and ecclesiastical usages grows stronger as the years roll on, and so long as charity prevails, these differences will exist without harm. We should cherish the hope, however, that they will continually grow less and less as the church becomes more and more filled with the spirit of the Lord and enlightened from the Word. These differences are permitted that

the truth may be received in freedom, that order may gradually spring out of chaos, and that the ends of the Divine Providence may be fulfilled. One thing we may surely believe, that in the future the human mind will no longer be kept bound under the personal dominion of priests and rulers, and that associated bodies of the church will not be governed by the will of men who are partakers of no larger measure of the regenerating influence of the Divine Spirit than those whom they seek to control. The future will be better than the past.

And it may be confidently asserted that we shall reach a state of things in the New Church in which there will be a consensus, or unanimity of opinion, in regard to the general principles that underlie this whole subject. Indeed this state is already partially attained. Among those who fully receive the doctrines of the New Church, there is practically no denial of the necessity of a priesthood, of the holiness of the office, and the heavenly use it is intended to serve. The number of those who, in the language of Swedenborg "despise the sacerdotal gift" is really very small indeed. Some deny it who have not yet divested themselves of old fears and prejudices, which however may, in view of the past, be very reasonably excused. This gift, it is said, is not confined to those who are officially recognized by the church. In the present imperfect and disorderly state of society, this, in some instances, may be true. Again, it is said, that the use is a universal one; that there is a universal priesthood and kingship, and therefore that the office itself is not an exclusive one. But the experience of men everywhere in the world, as well as the doctrine of the church, teaches us, that where a lasting and permanent use is to be performed in a society or community, that use requires a recognized functionary, fitted for its performance. The use is the primary thing to be thought of, but without a human instrument to perform it, the use itself will fail among men. There is a universal priesthood and kingship, but there must be in a natural sense "priests" and "kings," or those who perform the priestly and kingly uses among men by whatever names they may be called.

It is plainly taught in the doctrines of the New Church that there is a priestly use, and that it consists in "teaching the people and leading them by truths to the good of life," and thus "in the way to heaven." In the exercise of this function all gentleness and love should be called into activity, and "no one ought to be compelled, since no one can be compelled to believe contrary to what he has thought from the heart to be true." This latter statement contains a plain law which ought never, in the least degree, to be violated. Now, in order that this use may be wisely and effectively performed, so that the knowledge of the Lord and of heavenly things may be received by men and that they may be led into states of genuine faith and charity, there must be suitable preparation. No one is fitted for the holy uses of the office of the priesthood — even where he may have some knowledge of the Word and of the doctrines of the church and may think or feel that he is called to the office — until he is prepared by instruction and trained to the exercise of its functions by the best methods. Who believes that every man in the community is qualified, without study and preparation for its duties, to step into an office of civil magistracy, or into a judicial office, or even that of a lawyer or a physician?

How much stronger is this requirement in the case of those whose duty, we are told, is "to administer those things that relate to the Divine Law and Worship." This kind of preparation must be accompanied by the preparation for a heavenly state of life which consists in shunning evil as sin and doing the work of charity. In speaking of the two states through which the Lord passed, that of humiliation and that of glorification, and of these same states in man when from natural he becomes spiritual, Swedenborg makes use of the following illustrations:

> The first state is also represented by the state of a prince, the son of a king or a duke, before he becomes a king or a duke; in like manner by the state of every citizen before he becomes a magistrate; of every subject before he discharges the duties of any office; of every student who is preparing for the ministry before he becomes a priest; and of the priest before he comes a pastor;

and then of the pastor before he becomes a primate; also of every virgin before she becomes a wife; and of every maid servant before she becomes a mistress; in general, of every clerk before he becomes a merchant; of every soldier before he becomes an officer; of every servant before he becomes a master. (T. C. R. 106.)

It may readily be seen that much of the disorder that prevails in the world, both in Church and State, arises from the ignorance, unfitness, and presumption of many of those who occupy offices of trust, and engage in public services. It is not to be supposed that any system can be devised by which the church will be guarded completely from the intrusion of incompetent men into the sacred office, or even from misconduct and actual evil. The command, "Be ye clean that bear the vessels of the Lord," is meant for every member of the church, but especially for priests. As they are human and weak like the rest of men, it cannot be expected that they will be much higher or much nearer perfection than others, and therefore they cannot properly claim any higher degree of respect than their ministrations call forth. "Honor and dignity," we are told, "belong to priests on account of the holy things in which they are engaged, but those who are wise attribute the honor to the Lord from Whom are all things holy, and not to themselves." And, furthermore, we should remember this teaching, that "No honor of any function is in the person, but is adjoined to him according to the dignity of the thing which he administers, and that what is adjoined does not belong to the person and is also separated with the function. All personal honor is the honor of wisdom and of the fear of the Lord."

It follows from this teaching that when one ceases to perform the functions of the priesthood he should cease to receive the honor which belongs to the office and which inheres in the office and not in the man. This should not, however, preclude the limited exercise of the function where it becomes necessary to engage in other employment. It is better, however, that one should devote himself wholly to one use, and when he ceases to perform the use to resign the office. The more fully the use is recognized as a sacred one, which re-

gards the salvation of souls, the more fully will he who performs it, exalt the office and humble himself before the Lord. "The priesthood only serves; and according as it serves it ought to be honored."

In thus presenting our view of the necessity and importance of this sacred office, we have endeavored to base our argument upon the doctrine of use. The office exists primarily for the sake of its use; it must exist in use, for use, and by use. When this is acknowledged and the use is seen to be Divine in its origin and heavenly in its end, and therefore preëminently sacred, no one will claim authority for the exercise of the function. The Lord is our High Priest and our Divine Teacher. He leads us by His truth and saves us by His love. In a spiritual point of view, all authority is from the Divine Truth itself and all power from the Divine Good. In the societies of heaven the wise instruct the less wise, and the most enlightened occupy the centre, and this position is freely accorded, because all acknowledge this order to be from the Lord, and thus all are governed by Him.

Now, those who perform any use in the world govern with respect to their use and in their use; that is, by its very performance, they help others to come into an orderly life; and the good of the community is thus served through them. In no other sense ought priests to be called governors. The Latin word applied to them by Swedenborg is *praefecti*, properly translated "governors," but having little of the meaning attached to it originally in the military and civil government of Rome. We should rather think of them as those who are set before others, as the wise angels are, in positions of honor, because they see more clearly than others what is for their highest good. They oversee, provide, and minister for the sake of helping and serving and not for the sake of ruling. When the truth governs, the Lord governs, and those who perform a use to others simply act as ministers of the Lord and mediums of His truth and love to others.

We believe that it is possible for this kind of government, or something resembling it, to prevail in the church. It is a government arising and existing from the performance of use

and not from the exercise of personal authority. It must be willingly accorded but never imposed. It can only exist where freedom, mutual love, and confidence prevail.

We have made no allusion, thus far, to the mode by which the office of the priesthood may be originated or perpetuated, nor to questions relating to different orders or grades in the ministry. On these points we may find some divergence of opinion from our own. But even on these points we should hope to find agreement, if the doctrine of use be kept in view. If there be a diversity of gifts there must be a diversity in the instruments by whom the gifts are exercised. But let us first consider briefly the question how the use may be and ought to be perpetuated, it being conceded that it already exists.

Every use perpetuates itself. This is a universal law that prevails in natural creation and in the spiritual realm of being as well as in human society on earth. The plant produces seed that contains its own peculiar quality and is capable of producing another plant like the first. No other seed will produce the same kind of plant. What is true in nature is true also in the ordinary uses and employments of men. A man who fits and makes garments does not learn his art from one who manufactures shoes. The physician does not learn the law of cure from an administrator of the civil law, a lawyer, a judge, or a statesman, and the latter certainly would not go to the former to be instructed in their duties. And those who are in the love of any use communicate to others that kind of knowledge which leads them to love and desire to perform the same use. The use itself begets the desire for its continuance. While there is a common love of serving, of ministering, of teaching, and enlightening others, known to all men and women in different callings and employments in life, there is, or ought to be, a special love for each particular use. There is a peculiar love that belongs to the priesthood which is the human form and manifestation of the Divine love for the salvation of souls. The nature of this love can only be known fully to those who are in the use, and the knowledge of the use and of the best methods of per-

forming it can only be properly imparted to others by those who are actually in the performance of it from the love of ministering to men's spiritual wants. We have in view wise teachers and pastors, "instructed unto the kingdom of heaven" and filled with the spirit of their Divine Master — true apostles. These will draw forth the same love in others and lead them and instruct them and train them for their sacred calling. The latter will know, if they will look to the Lord, whether they are called by Him. No mercenary or worldly motive should impel them. When they have given proofs of their ministry the people will call them, and will desire that they be ordained.

In this view we look first to a spiritual succession and then to a natural one — the latter is derived from the former. The succession comes not from any exclusive right to confer a power inherent in the priesthood. It comes from the communication and perpetuation of a spiritual influence which is kept alive as the sacred fire is daily kindled upon the altar. Swedenborg declares that the doctrine of apostolic succession is an invention of the love of ruling from the love of self. No priest can make another priest, any more than he can regenerate another human soul. A priest, like a poet, may be said to be "born not made," that is, the priestly love is born in him and grows as he advances in the work of ministering to the good of souls. Therefore his power and authority really come from the Lord. The communication of this power which is the spirit of truth and love, or the Holy Spirit, is simply represented by the laying on of hands. The degree in which this power will be exercised will depend upon his life. We are told that the translation of the Holy Spirit is represented by the laying on of hands, but that "it is received by the clergyman according to the faith of his life." While it is true that a bad man may read the Word and teach it and administer the Sacraments of Baptism and the Holy Supper, without impairing the holiness of the Word or the efficacy of the sacraments, because the office itself is holy, whatever be the character of the man, yet this can continue no longer than he is able to conceal his character. When

this becomes known, as it necessarily will be after death, and generally in this life, he will be cast out or rejected as an unworthy servant and untrue representative. It is the office that is representative of the work of salvation and not the man.

The relation of a priest or minister to his congregation must be like that of a shepherd to his flock. He must not only be a teacher, but a pastor and even a father. Without this loving relationship there can be no true priesthood and no true church.

As to orders or degrees in the priesthood, as they have been called, we find some warrant in the doctrines of the New Church for a trinal order. This is not defined in these doctrines as to discrete degrees of heavenly order — at least not in the external arrangement or establishment of such an order — but only as to the spiritual uses which are represented by the work of the priesthood which corresponds to the Lord's own work of salvation. Without entering upon the discussion of a graded or ungraded priesthood, or of what has been called the "prelatical order" which involves superior and inferior functionaries, we think it is sufficient for our present purpose to say, that while the trinal order is not definitely pointed out as the true order for the New Church, and while we do not think it can be drawn from the order of the Jewish priesthood as a paradigm, because that representative order was wholly abolished at the Lord's First Coming, nor can we find it in the external order of the ministry of the first Christian Church, yet we believe that the uses of the priesthood, as they are gradually developed in the New Church, will require a trinal order representing the different degrees of truth and love into which man is led by the Lord in the process of regeneration. That our present threefold order of the ministry does not satisfy this idea may readily be admitted. It is easy to make fanciful distinctions and to create an imaginary order which is believed to be Divine; and it is easier still to impose such an order upon a confiding and credulous people who are disposed to follow implicitly what they believe to be the teachings of the New Church. It is better,

much better, however, to act rationally, to see things to be according to the law of use, before attempting to establish an inflexible order, which we may be quite ready to believe is the only true one, because it is of our own creation.

From the stand-point of use, and in the light of the teachings of the New-Church doctrines, we think it can be shown that at the present time the church requires: First, Ministers who are prepared at first to teach the doctrines of the New Church, and to proclaim the Second Coming of the Lord in the revelation of these doctrines, and especially the doctrine of repentance and obedience to the Commandments as the law of life. Secondly, Pastors who hold a fixed relation to a church or congregation, who will watch over it as a shepherd watches over his flock, ministering constantly to all the spiritual wants of its members, and breaking to them the Bread of Life; and Thirdly, General Pastors, eminently wise and loving men who by long experience in the work of the ministry will be able to teach, advise, and lead not only one congregation but many, and not only congregations but pastors who have not yet entered fully into the interior uses of the priesthood — those heavenly uses which bring the Lord's love and wisdom to men in the highest forms of service.

If bishops have often travestied the ideal of a "father" in the church and brought contempt upon their holy office, we can only say to those who call this to our remembrance that the abuse of a good thing, while it saddens and disgusts us, ought not to destroy our faith in the good thing itself.

As to titles they are vain things, except so far as they serve as a means of designating an office and its use. Too often they are the symbols of pride and ambition, rather than of heavenly use. When men love to perform uses they will cease to care for titles or outward dignities. The love of serving should characterize every act the priest performs.

We use the word "priest" freely in this writing, because it is used in the Word and in the writings of the New Church, and because, in the Word, it has a heavenly meaning. A priest in the true sense is a minister of love, and the priest-

hood itself is representative of the Lord in His work of human salvation.

In all humility and with all reverence for what is highest and holiest, let us maintain this use for the good of our fellow-men, not fearing the consequences of other men's errors, but caring only that we ourselves follow the teachings of the Lord and do what He has commanded us, in this as in every employment, ever remembering that He is the "Shepherd of the sheep" He commanded us to feed; that "He came not to be ministered unto, but to minister and to give His life a ransom for many"; and that in our human and finite way, we must do for others what He hath done for all, lay down our life for the sheep.

Brookline, Mass. WILLARD H. HINKLEY.

A PRAYER OF ACKNOWLEDGMENT.

We look to Thee, O Lord, for grace and gift;
We come to Thee, Who art the Life, for life,
For light to lead when from the course we drift;
For strength renewed when wavering in the strife.
We feel, we know, that Thou art good to all, —
Thy tender mercies over all Thy works;
That not a sparrow can without Thee fall;
That not a peril for Thy people lurks
Which Thou dost not provide for or prevent.
Thou as the shadow art of a great rock,
When in a weary land we 're well-nigh spent;
A covert from the tempest, with its shock
Of downfall, or unutterable grief:
Helper and Keeper, refuge and relief.

R. M. E.

OPEN LETTERS.

OUR BY-WAYS; SCRAPS FROM EVIDENCE SOCIETY DOINGS.

Editor of the New-Jerusalem Magazine:—

On Nov. 14, in Boston, I had the opportunity of giving some account of the work of the New-Church Evidence Society of London. In the discussion which followed attention was given to the difficulties or defeats experienced here when attempts were made to carry out some of the work referred to. But these difficulties have been met with elsewhere, for when the Evidence Society first tried to get reports inserted in the religious and secular press, it met with almost constant refusals, and came near acquiescing in King Bruce's opinion that the work was hopeless, but it kept on a little longer and was rewarded.

Two years ago at Accrington its sub-committee met just after Mr. Storry's Address to the Conference; a few minutes later a reply-paid telegram was sent to London asking whether a report of eleven hundred words would be inserted if wired immediately. The answer came, "Will insert." The *Christian World* which reached Accrington the next morning, soon after breakfast, contained the report. Had the address been inappropriate, no action would have been taken by the Society; but it had and has a wide bearing, and probably had half a million readers.

Not long since, one of our number attended the annual meeting of an Ethical Society at Toynbee Hall, Whitechapel — its geographical position is unfortunately well known. Here the Cambridge University has a settlement where educational and semi-religious work is carried on. The object of the visit was to induce the secretary to consider the possibility of including a lecture on Swedenborg's Ethical Teachings in the next course. He was favorably inclined, but a few weeks later gave a definite refusal. We were not satisfied; we discovered a friend who knew a leading member of the Ethical Society's Committee, and carried our point over the secretary's head.

On another occasion our lecturer, who never uses notes, was required to furnish manuscript of his lecture in order that it might be published along with the others of the course. The lecturer

was too busy to take the matter in hand himself, probably he had not written a lecture or a sermon for years, so the matter fell into the hands of the Evidence Committee. The newspaper reports were very meagre, but with their aid, and with some idea of the lecture and the audience, one of the secretaries essayed the task. He procured two volumes of lectures by the reverend gentleman in order to get his peculiar phrases, and submitted what he considered a fair production under the abnormal conditions. This, after a somewhat lengthy correspondence, appeared in "The Faiths of the World" (Sonnenschein, London) — a volume of seven hundred pages, in an amended form.

One of the chief difficulties has been in meeting the current idea that New-Church doctrine is necessarily intricate and therefore not easily grasped. The following conveys this notion by implication:

I consider Christianity to be a religion intended for the masses of mankind, and if so, that its essence must consist of truths which are capable of being made intelligible to the understandings of those masses.

The same idea is involved in the next extract:

I know nothing of the works of Swedenborg, and I mistrust any theories about the future life, for however interesting they may be as speculations, they can have no practical value. But I shall be very glad to read the book you mention ("Things New and Old"), if you will supply me with a copy, though I am bound to confess from my experience as a London clergyman working among the poor, that our chief need is to be able to realize that for now, and for the future, there is the One Man-God, Christ Jesus, Who is the Divine and Human Brother and Friend.

A short paragraph from the report of 1889, giving a general idea of replies to questions addressed to the Public Libraries, will probably be of interest:

It will be remembered that during 1888, circulars were sent to those Public Libraries in Great Britain which had received grants of some of the works of Swedenborg, and of collateral works, from either the Swedenborg Society or the Missionary Tract Society; most of the librarians sent in their replies in time for our last report, but some have since been received, and these go to confirm the opinions previously expressed, viz., that taking it altogether, New-Church literature is read by the public quite as much as any other of the theological class, but the majority of readers care only for light literature; and that, further, if we desire to see Swedenborg more studied, it will be necessary to devise means whereby attention can be sympathetically drawn to his teachings and writings. Public lectures were stated to be much required, as being most likely to further the ends we had in view, and also condensed compendiums of the various works.

Our short record may now close; at another time other scraps may appear to be of special interest — they are now littering my desk; they must be gathered up and set aside for future use.

Cambridge, Mass. F. M. BILLINGS.

COMMUNION WINE.

Editor of the New-Jerusalem Magazine: —

WILL you kindly oblige and instruct a number of your readers by replying to the following questions:

First Question.

Do not the ninth and tenth verses of the tenth chapter of Leviticus prohibit the drinking of fermented wine in the house of worship?

A. C. 1072 renders these verses thus:

Do not drink wine nor drink that maketh drunken, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die, that ye may discern between the holy and the profane, the unclean and the clean.

It is held by some that the prohibition is not against quality but quantity; that is, that the priests were merely forbidden to drink intoxicating wine in the tabernacle to excess, but not forbidden to drink it there in moderation.

A slight consideration seems to show this to be irrational. As the prohibition is confined to the tabernacle there is no prohibition against the wine elsewhere. If a father commands his son not to play ball on Sunday he gives him leave to do so other days by silence. Surely the Word could not allow, even by silence, the priests to get drunk out of the tabernacle; but in the fallen state of man, when nearly all spiritually drank falsified or fermented truth, the drinking of fermented wine, not to excess, on ordinary occasions might be permitted, just as regulated slavery was.

All Swedenborg's spiritual explications also seem to me to show that this prohibition is not against the abuse of a good thing in the tabernacle, but against any use there of a thing of profane and unclean quality. For Swedenborg never attributes spiritual drunkenness to pure, unfermented truth, but always to falsified or leavened truths which he says are lies.

Second Question.

Does not T. C. R. 737 prove that in the spiritual world, angels, spirits, and Swedenborg all recognized freshly-expressed grape juice to be wine?

This number is found in a long relation telling how certain spirits were instructed as to the nature of heavenly joys and happiness.

These spirits had no knowledge on the subject, but had various false imaginings, and different companies (according to their various ideas) were introduced into just such joys as they had imagined heaven to consist of. The fourth company believed paradisiacal delights were the joys of heaven; among these delights were "regaling themselves with the most delicate wines." They were led to where a great multitude were enjoying just the delights they had imagined, and among them some "were pressing the juice out of grapes, cherries, and mulberries into cups, and drinking merrily." It certainly seems as though the juice was wine, just as A. C. 5120 calls the grape juice pressed by the butler into the cups and drank by Pharaoh, wine.

Third Question.

Must not falsified truth and alcohol correspond, as they cause respectively spiritual and natural intoxication?

Fourth Question.

As alcohol is the fruit, not of the vine, but of the successful action of leaven, always from hell, on the sweet created by the Divine Providence, can there be any alcohol in heaven?

Or to put the question in another way, can leaven from hell or any thing else from hell succeed in heaven?

Swedenborg says the angels are always victors in the temptations that are permitted to come to them in the lower and middle heaven.

W. J. Parsons.

Answers.

I. This passage and that in Ezekiel xliv. 21, as laws of the Jewish or representative church, forbade the priests to be drunken or to run the risk of being so when ministering. The meaning as applied to the Christian life is that we are not to deal insanely with the truths of faith, by ascribing them to our own intelligence, as A. E. 376 says. Drink-offerings of wine were to be offered morning and evening in the tabernacle as described in Exodus xxix. 40. The command is repeated in Numbers xxviii. 7, and there the expression "strong wine" is used, the same which, in Leviticus x. 9, Swedenborg rendered by *potus inebrians*, "drink

that maketh drunken." This seems to be a command from which the inference of our correspondent cannot be drawn.

II. There is no doubt that, while must and wine are generally distinguished in the doctrines, the term wine (*vinum*) is used to denote both in some cases.

III. To this it seems necessary only to answer that holy truth will intoxicate a self-glorifying man, but is not thereby proved to be in itself false. We should say that truth misused and wine misused were in correspondence, but that the possibility of misuse does not condemn them.

IV. This question seems to put into its premises what it draws out in its conclusion. Reply might be made that truth purified by temptations — to which Swedenborg compares alcohol (C. L. 145) — does exist in heaven.

[We have answered these questions as briefly as possible because, while eagerly working in the cause of temperance, we are unable to understand the Scriptures and the doctrines as our correspondent does, and because we consider the points involved to have been already so fully treated on both sides that our energies as a religious body can now be usefully directed to other matters. EDITOR.]

LOSS AND GAIN.

I SORROWED that the golden day was dead,
Its light no more the country side adorning;
But whilst I grieved, behold! — the East grew red
With morning.

I sighed that merry Spring was forced to go,
And doff the wreaths that did so well become her;
But whilst I murmured at her absence, lo! —
'T was Summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies;
But whilst for these I pined, my hands were filled
With roses.

Half broken-hearted I bewailed the end
Of friendships than which none had once seemed nearer;
But whilst I wept I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged,
Only that something better may be given;
Until at last we find this earth exchanged
For heaven.

— *Good Words.*

SWEDENBORG STUDIES.

S. D. 2591.

Editor of the New-Jerusalem Magazine: —

In the Magazine for January, 1889, page 24, Dr. Holcombe writes as follows:

> Plato held that the soul is and always was immortal, that it pre-existed with all its ideas beyond all times and spaces — a doctrine . . . announced by Swedenborg (S. D. 2591), where he states that man existed in all degrees of life before his nativity just as he does after it.

The translation of Professor Bush, on which this statement seems to be based, has been called in question. The following is suggested as the true rendering of that portion of S. D. 2591 referred to:

> For the Lord is the All in all, and there is not an endeavor from any single one in heaven, or in the whole spiritual world, that is not from the Lord. This also was so before He was born a man; for before His nativity He existed as a man as to all His degrees, in like manner as after it. Without Him nothing could be created, nor can any created thing exist without Him. He therefore, alone, sustains the human race as formerly; now, however, through the medium of angels and spirits, and also immediately apart from angels and spirits. . . . For the human race has been His from the beginning; He therefore has all care of it.

How could man exist with all his degrees before he was created, that is before he existed? And if he did what has that to do with the question as to how the Lord led the first men after their creation? The subject treated in S. D. 2591 is "That the Lord has led the human race since the creation of the first man." Swedenborg saw that the Lord now leads man by means of angels and spirits, or through correspondence with the Greatest Man, and the question arose with him, "How before there was this Greatest Man?" The answer

was, "directly from Himself"; and the reasons perceived follow, namely, that "the Lord is all in all," and all the degrees of Divine and human life have been in Him from eternity as well before He was born a Man as after it.

In a letter from Dr. S. H. Worcester to me, dated in 1876, containing the translation offered above, he says:

Natus is here a participle, agreeing with *Dominus*, which already has its verb (*see* the Latin); if it agreed with *homo* it would have *est* with it; indeed if *homo* were a new subject, we should have *creatus est*, not *natus*.

That the scholars of the church may have their attention called to this matter, which I began to study many years ago, I send these suggestions to you to lay before the church.

Affectionately your brother,

N. C. BURNHAM,

By L. P. M.

PREDESTINATION.

THE quotations from the "Diary," in the interesting paper on "Predestination," in the December number of the MAGAZINE, are from a translation which is so defective as to greatly obscure, and, in at least one sentence to seriously pervert the sense of the original. In this translation Swedenborg is made to say:

But the case (with man) is this, that nothing occurs but what is provided to happen just as it does.

This would seem to make God the author of evil. The passages are of so great interest that it seems desirable to give a more correct translation of them. What Swedenborg really says is as follows:

But the case is this, that there is nothing but what is foreseen; namely, that it will thus come to pass. Man being such as he is, it is also foreseen that if [it came to pass] otherwise he would perish; wherefore it is provided that it should be permitted, in order that the Lord might turn [him] towards the universal end, or towards the best. (S. D. 1885.)

From the interior heaven they not only saw my thoughts, but also the things which I was about to think or do, and, so far as it

was given of the Lord, the reasons why it would be so. So that there is not even the least wink of an eye or step of the foot which is not foreseen and provided by the Lord. (S. D. 2057.)

I perceived, by a continuous spiritual idea which cannot be expressed, that the things through which man is led by the Lord are mere necessities. That is to say, because man is of such a character, both as regards the societies to which he adjoins himself and the thoughts that are congenial to him, for that reason they are mere necessities; and yet, necessities through which the man is turned towards the best that can be brought forth from such a life. For if he were led otherwise than in this way it would be to his ruin; for everything whatsoever pertaining to his life, whether of thought or action, carries along with it the successive series of his life; for each particular thing is like the seed from which a tree is produced, and from this new seeds, and so on. Since therefore every idea that he has, and the least of his thought and action, has such a series of consequences, like a kind of seed, and is as a parent of consequences, and as such things arise at each moment of his life, it should be manifest from this that the things through which he is led are mere necessities; that is, that they are his bests, relatively to his state and to the condition in which the man is. (S. D. 2628, 2629.)

It ought to be said — and it is greatly to be regretted — that the English translation which we have, of the second volume of the "Diary" especially, is generally very unreliable. Fortunately the later portion of the work is now in process of publication in England, revised by the Rev. James F. Buss, whose work has been commended as accurate and reliable. It is important that Vols. 1 to 3 should also pass through the same or other competent hands.

Roxbury, Mass. S. M. Warren.

THE PENITENT THIEF.

A correspondent asks for our opinion in regard to the "penitent thief." He remarks that only one Gospel so represents him, and that we need not find in the words recorded in Luke xxiii. 42 anything more than an admission that our Lord was innocent of crime, and a record that the thief died

in a mocking state. The revisers, who say "Jesus," not "Lord, remember me," seem to confirm this view.

But the teaching in A. E. 376 leaves no room for this construction, comparing as it does this thief to the sheep on the right hand. Moreover the whole teaching of the Gospel as to the state of publicans and harlots and sinners suggests a solution of the apparent difficulty of the thief's pardon.

FIRST NOTES ON THE SCRIPTURES.

It is deeply interesting to note that, as early as 1746, Swedenborg was arranging the human affections in an order which later became perfectly distinct. Thus in Adv. III. 976, we read:

The love which must be supreme is the love of God. This comes from God the Messiah alone and flows in an incomprehensible way through the human soul into the intellectual mind and its will. To this the love of the neighbor succeeds in order. This must exist toward all men according to their different conditions, especially according to the degree in which they are in the church. This love should be as that of one's self. Below this love is the natural or sub-heavenly love which properly regards the natural mind or the animus. The lowest love looks to the body and the earth.

This digression from the direct interpretation of Genesis into the realm of the soul seems to have been due, as in many similar cases in this unpublished work, to what may be called the pressure of accumulated spiritual information which did not pertain directly to the subject in hand and was therefore presented in portions from time to time. An explanatory line is added here:

These things were told me by those who are in the Messiah's heaven. (Adv. III. 986.)

In this connection a very important autobiographical passage is found:

There are many who have said to me that they could not believe these things unless they were permitted to enter heaven and to see what is there or to speak with the resurrected dead; but I can tes-

tify that now for eight months, by the pure mercy and grace of the Messiah, I have spoken with those who are in heaven as with friends here on earth, and this almost continually, so that I have not only had such experience but have also been so informed by them that it has been made plain to me by living proofs and constant conversations. Wherefore I wish to communicate these things which seem so wonderful in order to produce faith, I who have been so long in heaven as well as among my friends on earth, namely from the middle of April, 1745, to the 29th of January or 6th of February [double dating was then common], 1746, except one month when I was on a journey to Sweden, where I arrived on the 19th of August, old style.

The interpretation is then resumed, and an explanation is given of the story of Jacob, GEN. XXX., in the "external" sense, which is what we now call the literal; in the "interior" sense, which makes Jacob a representative of his race; in the "more interior" sense, which treats of the Jewish Church; in the "inmost" sense, which concerns the spiritual life of man, and in the "highest" sense, which concerns the Lord. We find a noteworthy statement of this last sense:

In the highest sense Jehovah is the Messiah Himself; Jacob is His people, His flock, thus the church; the land of his fathers is the Messiah's kingdom; the kinship is the very tree of life in paradise. (Adv. III. 1100.)

A sentence near here indicates one important means of his instruction:

Jacob saw mentally these representations, not as thought sees, but as the external sight sees what is without. It is clear that such visions were given in the early church, especially with the Fathers, and in full wakefulness. That such representations are given and indeed in the daytime, I can affirm, and so vivid are they that it is permitted to see the spirits themselves and many events in heaven. This has often happened to me, and angels at the same time spake with me. Thus in the early church with the Fathers heaven and earth were conjoined so that they who were in heaven spake with those on earth and conversely, and thus events about to happen were shown by representations. Thus revelations then took place.

In another passage he makes the significant statement that he has seen in the other world those who could be likened to Pharaoh, to Laban, and to Abimelech; and those who could be compared with Jacob, Leah, Rachel, and the sons of Jacob. (Adv. III. 1259.)

One other extract shall be given now to show the state of the spiritual world at that time whence he learned the full power of evil:

> Without the Messiah the human race would no longer be the human race, but bestial and worse than bestial, torn by the devil, cast before the wild beasts. This is so plain a truth that it ought never to come into doubt. It has been made known to me by so many signs and by the examination of the natures of so many evil spirits by whom I have been so many times surrounded, that I must certainly conclude that, if the Messiah should only relax the least of His rule, man would straightway be destroyed and no one could remain a man. If I should tell all, they would fill many pages, yes, volumes; yet they would be only experiences, and not reasonings. (Adv. III. 1396.)

THE SWEDENBORG CONCORDANCE.

We hail with pleasure the completion of the second volume of this invaluable work. The volume contains the letters D to F, and everywhere the same care used in the earlier one is noticeable. It seems to be necessary that the work proceed slowly, as much revision must be necessary in carrying it through the press. Subscriptions can still be made through our publishers for the entire work.

God's blessings are given to us as the dew and rain: softly, quietly, and abundantly. Many of us are half discontented that they come so, and try to provide a more noisy way ourselves. We even get to think the kingdom would be better if it would come "with observation."

BOOK NOTICES.

History of Egypt. By F. C. H. Wendell, Ph. D. 1890. New York: D. Appleton & Co. pp. 160. 50 cents.

Three very valuable series of books are issuing from this house on science, history, and literature. In the history series, books on Greece, Rome, Europe, Old Greek Life, Roman Antiquities, and the Roman Consitution have already appeared. The volume now before us contains all that is known of Egyptian history from sources outside of the Bible, from the time of Mena to the conquest by Alexander — a period estimated at three thousand years. Dr. Wendell is very concise but always plain in his statements. He tells what is known and how we know it. Five little maps help the reader to understand the story. He places Mena at about 3200 B. C., preferring to use the later dates which others have assigned, rather than the earlier ones, because the later dates are not likely to require reduction on account of further discoveries. He first describes the geography of the land, and then the sources of information, remarking —

> When we first come upon Egypt, it is a full-grown state possessed of a well-ordered government, a well-organized society, and a civilization of a high order. At the dawn of history the formative period of the nation was over, and Egypt was a finished product. How many centuries the formative period lasted we cannot say.

He does not believe in a primitive monotheism and has a lower opinion than some others of the religiousness of the people. At this point the Bible would have aided him, but he knows little of its contents. With the monuments he seems to be perfectly at home. He reminds us that the fourth dynasty which built the large pyramids is the earliest which has left records. He does not undertake to connect the history with the Israelites, but fully describes the warlike expeditions of the Pharaohs eastward, westward, and southward. Thotmes (or Theotmosis) III. he considers the greatest king, and places him between 1480 and 1427 B. C. His mummy, which was lately found, measures but five feet two inches in length, but has "a determined cast of features." It is

interesting to read that about 1420 B. C., the sphinx was dug out of the sand which had accumulated upon it.

Dr. Wendell sometimes seems to err, as when he says that there were "two peoples named Cheta, one in Canaan, and one dwelling between Orontes and the Euphrates," as if this were more easy than to suppose that the Hittites had extended their cities southward as Greece peopled both shores of the Ægean ; and when he says that the canal running from the Nile at Memphis to the Red Sea was what the "Bible mentions as the 'Brook of Egypt,'" when it is generally understood that this was the natural boundary, the Wady-el-Arish ; and sometimes when he uses the term "utterly false" of the accounts of the Greeks — but in general he seems to be without passion. A very interesting part of his story is what he tells of the robberies which went on in the cemetery at Thebes and from which kings themselves did not hold their hands.

In Scripture Lands. By Edward L. Wilson. New York : Charles Scribner's Sons. 1890. pp. 386.

In his preface the author says that he "wanted to see pictures of the places made sacred by the Scriptural History which were not idealized by the pencils of those whose sympathy with art too often rode over truth. I wanted to see such pictures accompanied by descriptions free from either the shallow sentiment of the superficial tourist, the narrowness of the enthusiast, or the arbitrariness of denominationalism. I likewise wanted them connected with data and textual references which should give me helpful hints for the further study and enjoyment of the events which have made Scripture lands the most interesting of any in the world."

From this it appears that Mr. Wilson, with no special training, except as his earnest purpose and his skill with the camera prepared him, went forth to do a most valuable work. Much more courageous than most travellers, he accomplished what few have done, and his record, with its many beautiful views, always accurate when taken by him, is the fulfilment of which certain papers in the *Century Magazine* were the promise.

His journey began in Egypt, where he saw the newly-found royal mummies, and then he entered upon the wilderness of Sinai, and made full examination of that region, passing round to Petra, his description of which gives peculiar value to the book. After an eventful and successful stay at Petra, he searched out Kadesh,

and so passed up by the usual route northward. At every point he is free to give his own impressions, but he does not hesitate — giving due credit — to make use of the conclusions of Biblical scholars.

The volume is mechanically perfect, and the reader of it will not only enjoy it but will be instructed in a plain way so that he will know a great deal about the land, and be able easily and clearly to tell of it to others.

Two reference tables — one to places with their appropriate texts, and the other chronological, add to the value of the book, and there is a complete index. There are nearly two hundred illustrations, some of which cannot be found elsewhere.

SIDNEY. By MAGARET DELAND. Boston and New York: Houghton, Mifflin, & Co. 1891. pp. 429. $1.25.

THE author of "John Ward, Preacher" has given us a companion story, but one of still greater power and religious value. The characters in the first story were extreme cases — in this all seems natural. The heroine, Sidney, has been brought up by her father, who is an agnostic and a disciple of Schopenhauer. He has taught his motherless girl that there is no God and that love, leading as it must to pain, is a curse. She grows up to despise faith as superstition and to refuse all intimate friendships. Five or six other characters besides the father are prominent — the selfish and scheming woman, the maiden aunt of cheerful but shallow nature, the two young men of uncertain but promising quality. There is wit enough to make the book lively, but the pathos is stronger. When Sidney at length comes to believe in religion as such, though not in a sectarian way, the story reaches its triumphant though sorrowful close. All must read it as a literary masterpiece, but moreover as the record of a typical life, finding the remedy for its darkness by the only means of help, a love of God and the neighbor.

PALESTINE. By MAJOR C. R. CONDER. New York: Dodd, Mead, & Co. 1890. pp. 270.

THIS volume belongs to a series of "Great Explorers," and is a graphic account of the exploring work done in Palestine during the last twenty years by Condor and others. He passes over the country, telling many interesting facts, and not omitting such personal adventures as add life to the story. When all the difficulties

are considered, especially the unhealthy districts in which the surveying was largely done and the hostility of the natives, it is seen that Conder is worthy to be called a great explorer, for the same zeal and labor in other lands have made travellers immortal.

QUESTIONS AWAKENED BY THE BIBLE. By REV. JOHN MILLER. Princeton, N. J. Evangelical Reform Publication Co. 1887. pp. 430. $1.25.

MR. MILLER, son of a distinguished Presbyterian minister, and following the same profession, is one of those independent minds which can never be grouped, but are divergent at every point. He has published much, always writing kindly, and always with peculiar pithiness of style. Here he treats three distinct subjects: "Are Souls Immortal?" "Was Christ in Adam?" "Is God a Trinity?" In the first essay he takes the singular ground that soul and body are so fully one that at death both die, and that the resurrection is a quickening to life of both. To show this he has to meet the passages of Scripture which teach the spirit's continued existence, and in this he displays great ingenuity, but his argument seems unlikely to convince any one. "Today shalt thou be with Me in paradise" is sufficient answer to it.

In his second monograph he treats of our Lord with reference to what He inherited from the mother, in a very interesting way not specially important to us. In the third paper, however, the Trinity is presented in a manner showing that he has thought out the impossibility of tripersonalism and has come fully to our ground. Thus he says:

> God eternally and before His incarnation is to me one Person, eternally, after His incarnation, He is one Person; when I pray for the Spirit, or reverence the Son, or worship the Father, I am thinking of the one personal God; and it would have been infinitely better never to load the faith with the Platonic Trinity.

He calls the Athanasian Creed "a spurious creed, fraudulently palmed upon the church, which never saw Athanasius and was written centuries after he was dead, and wields so insolently the anathemas of heaven for that of which the good people of an earlier age must certainly have had no idea."

PALESTINE UNDER THE MOSLEMS. By GUY LE STRANGE. Boston: Houghton, Mifflin, & Co. 1890. pp. 604.

THIS is a very important work to the student of Bible lands. With great pains Mr. Le Strange has translated from the works of

mediæval Arab geographers a description of the Holy Land from A. D. 650 to 1500. Sources of information which have been wholly out of reach are thus brought to view, and the reader is enabled to study an intensely interesting portion of the history of Jerusalem and other places. The work is fully illustrated and is furnished with indexes. It becomes at once the standard as to mediæval Palestine and the times of the Crusades.

Doute et Revelation is a translation into French of Dr. Ellis's address to the clergy. The translator, Mr. C. A. Nussbaum, has changed the book a little, using quotations from works accessible in French, and otherwise adapting it to his people. It has seemed to us that too much was put into this work for a first address, that one hundred pages would be better than three hundred and fifty, but the zeal and generosity of Dr. Ellis forbid criticism. The edition will be sold by Rev. A. Roeder, of Vineland, N. J., at thirty cents paper, and fifty cents cloth.

Biblia is a neat monthly published by Dr. C. H. S. Davis, of Meriden, Conn., and devoted to presenting the latest discoveries in Egypt and Palestine, and studies of Bible history and interpretation. It is a work of love with Dr. Davis, and he charges but one dollar a year for the periodical and makes it as useful to the Egypt and Palestine Exploration Funds and to Bible readers as he can. Such a monthly, collecting the fruits of study from every source, has been much needed.

The Arena, though a new monthly, has reached the front rank of reviews dealing with important questions. The November issue contained a symposium, by six clergymen, on "Destitution in Boston," a paper by Dr. C. A. Bartol, on "Sex in Mind," one by Prof. N. S. Shaler, on the African element in America, and other interesting matter, filling one hundred and twenty-four pages. It is published by the Arena Publishing Company, Boston, and the annual subscription is five dollars.

The Perfect Life is a neatly printed sermon by Professor Drummond, published by F. H. Revell. The need of a direct approach to the Lord is clearly and forcibly presented, in contrast with making resolves and all forms of historical belief.

The New Method written by Dr. W. E. Forrest and published by Holbrook & Co., 710 Broadway, New York, is a suggestive little treatise about health, and advertises the Star Exercises, a simple house machine for improving the body.

THE NEW CHURCH.

WORK FOR THE WORKERS.

With the reception of the doctrines of the New Church comes to every one a fresh desire to work. Life is different. The Bible means more. There is a message to be brought everywhere. Great opportunities for usefulness present themselves in a general way. This impulse manifests itself differently but it is always present. The individual may feel that this way of activity will be more useful, or that way, but some way he either perceives or he comes to our people asking that it be pointed out.

Here a difficulty sometimes arises. One's plan, like that of the brother who proposed to break up the societies and put one minister in each congressional district, may be set aside as unwise. A man's effort to work on his own account, in his own way, may not be cordially seconded. The funds which he calls for may not be forthcoming. Serious disappointment may be felt, and this is much more painful when a man or woman, before coming into contact with our people, has idealized them, and has made up the mind as to just what they will say and do. In more than one case, if the first contact with the first of our people met with has been for any reason not just what was expected, we have had sour words spoken and printed, and have lost one who would have become, with a bit of patience, a valuable co-worker.

It is evident that zeal is good, and that thinking out plans of work is good, but that there is a difficulty in carrying out a plan of which our people have had no time to think, or which may not bear their scrutiny. For the fact is that the new comer has invariably a great deal still to learn, and that it is very essential to his future usefulness to be at first a learner rather than a teacher — a careful observer of our methods already in use, rather than a hasty critic of them. Every image used in the Word to describe the era of our Lord's Second Coming teaches us how gradual must be its development in the individual and in the community. If one cannot brook a little delay, he is not in the spirit of the New Age.

But this raises an important question. A man who had hoped to preach to a thousand, finds himself invited to preach to fifty. He

may have thought to deal with a large city, and he finds himself in a village. He may have expected that he would have many services and work very hard, and he finds that his people expect very little of him and do not attend well more than one service on a Sunday.

Now the zeal is not satisfied at all. What shall the man do? Worry like a caged bird? Condemn the people as unworthy? Declare that he is wasting his life, and that he will retire from so unhopeful a task? Go about depressing people with his dissatisfaction? No, because all these are the ways of self-love; because they are utterly unworthy of a Christian; and because nothing but harm, especially to the man himself, comes out of them. What then shall be done?

We suggest that fifty people, yes, five people are a very solemn responsibility, not to be ignored for a moment; that the smaller the town the more can a minister do in many ways, such as neighborhood meetings, mental improvement meetings, and the like; that something for our periodicals, carefully studied and prepared, ought to be sent off once a month at least, better oftener; that at least two hours a day should be given to training the mind for future usefulness in some way seen to be not immediately demanded; in general, that it is the day of small things with us, but that much more will be possible, if we prepare the way for it.

Nor must we make our plans depend wholly on other people. This is unsafe and argues a superficial mind. We must ourselves in many cases find work and do it, even under discouraging circumstances, in order that it may be carried forward to a good end. There are numberless fields of work, but they do not present the ripened grain for harvesting. They present an opportunity to labor hard in order that others may enter into our labors.

SPIRIT AND LETTER.

A CORRESPONDENT of the *Christian Union* asks a series of questions in regard to her teaching of Scripture to her Sunday-school class, which questions show that she entirely misunderstands our doctrine, and supposes that we ignore the literal in order to teach the spiritual meaning:

Allow me to ask you: 1. What is the true and practical interpretation of the sacred text as generally employed? 2. How would you regard the theories of the mystics in their methods of interpretation? 3. How far would the Swedenborgian system of interpretation be tolerated as practical? 4. In the historical Scriptures

at present selected for our International Sabbath-School Lessons, how far would you endeavor to bring out a correct criticism of the text and the historical statements of the facts? 5. How far would it be proper in a class of ordinary intelligence and attainment, to seek after the so-called deeper hidden or allegorical meanings that may be couched in the language of the text, and which may be very much depending on the whims or the notions or insight of the teacher? 6. Is not the true cause of many of the various differences of interpretation we meet with or hear of traceable to this cause? 7. What are the principal objections that may be brought up to regard the historical portions of Sacred Scripture — as, for example, the Books of Samuel and the Books of Kings — as history, and to be treated so? 8. Is not a correct historical statement the proper basis of all other forms of interpretation, and should not this first and fully be placed before the young?

To this the editor replies as follows:

Without attempting to reply categorically to these questions *seriatim*, we reply generally: 1. That the Swedenborgian Doctrine of Correspondences, which is in effect that there is throughout the Scripture a hidden or mystical meaning, and that every event, fact, and phenomenon has its allegorical significance, its correspondence in the spiritual realm, does not appear to us well sustained, nor capable of being applied advantageously in the interpretation of Scripture. 2. That wherever there is a deeper than the mere historical or biographical meaning in the narrative, as, for example, in the Book of Job or the Parable of the Prodigal Son, it is indispensable first to ascertain the superficial, or plain, or historical meaning. History is itself sometimes an allegory; that is, God puts a moral or spiritual meaning into events or phenomena; but the more clearly we understand the events or phenomena, the better shall we comprehend the spiritual significance. The phrase Sun of Righteousness will not lose its spiritual meaning by a careful study of the sun.

It is noticeable in this answer that the editor is as ignorant of our system as his inquirer; that he speaks of "event, fact, and phenomenon" with some fulness, but that he means the same thing by each word; and that the correspondence between spirit and matter is rather in objects, both animate and inanimate, according to their uses, as between soul and body, the emotions and changes of countenance, the sun of heaven and of earth. It is the very simplicity of true correspondence which seems to hide it so that "hidden and mystical meaning" is the phrase used, when the fact is that, when properly understood, Scripture is as transparent as a face and yields its fuller meaning to the enlightened eye both of adults and children. So far are we from ignoring the letter that we know how to value it as no others can know.

SWEDEN.

Our work is prospering in Sweden. The Society in Stockholm, which formerly had the services of Rev. C. J. N. Manby, of Gottenberg, for a part of the year, is now in charge of Rev. Albert Bjorck, and a letter recently received from a prominent member of that Society shows the appreciation with which Mr. Bjorck's services are received.

Mr. Manby, thus released for a part of his time, is devoting more attention to his own Society and to missionary work. During the summer he made a tour of four months, embracing Christiania, the capital of Norway, and many other places. Already in Gottenberg the idea of building a church has been taken up, and will not be suffered, we hope, to drop until the desired end shall have been reached. Another more immediately practicable proposal is the formation of a Society with royal recognition. When this shall have been accomplished, a general body, including the Society to which Mr. Bjorck is ministering, may be formed. All will go well if in Sweden as elsewhere the movement be carefully tended and allowed to grow without forcing upon it unnecessary ecclesiastical forms, till they are required on the ground of use and are thus called for.

MINISTERIAL REQUIREMENTS IN ENGLAND.

Our readers will be pleased to see what their English brethren require of the students for the ministry who receive aid from Conference. We give the substance of the requirements recently amended and printed in the Minutes for 1889.

To be adopted one must already know Scripture history told in Genesis to Kings, and the Gospels; the contents of the "New-Jerusalem and its Heavenly Doctrine"; the elements of grammar, composition, arithmetic, and Latin; and must pass an examination in reading and writing. A certificate of an equivalent examination is accepted for a part of this.

At the end of the first year, the requirements are: "The Four Doctrines" and "Heaven and Hell," Latin — including some of Swedenborg's, some Greek, essays and literature.

At the end of the second year, he must pass in "True Christian Religion" and "Arcana," Vol. I., more Latin and Greek, some Hebrew, in sermon work, in Noble's "Appeal," and in Huxley's "Physiology."

The third year requires of him more of the "Arcana," "The Divine Love and Wisdom" in Latin, Greek, Hebrew, Logic, Balfour Stewart's "Elementary Physics," and sermonizing.

The fourth and final year calls for the "Apocalypse Revealed," "Divine Providence" in Latin, Greek, Hebrew, some ecclesiastical history, sermons, and parish work.

This seems to us a good course, though we would include in some way the work on "Marriage," not omitting the life of Swedenborg. Moreover this list seems not to provide for the study of the letter of the Word except as to its languages, which is the most important part, but by no means the whole. Lectures also might wisely be made a part of the course as well as sermons.

ISAAC PITMAN.

THE *Pall-Mall Gazette* has lately given an extended notice of the famous inventor of shorthand. The notice takes the form of an interview in which the facts are brought out that Mr. Pitman was born in 1813 and is now seventy-six years old; that he has sold about two million copies of his phonographic text-books; and that he began in 1842 to propose changes in spelling which have been approved by scholars. The interview proceeds:

"You are a strict vegetarian, Mr. Pitman?"

"Yes; I have been so for fifty years. I could not eat flesh on any account. I adopted the vegetarian diet after seeing its beneficial effects on others, and it proved the means of curing dyspepsia, from which I was a great sufferer."

"And you find it sufficiently stimulating for your active life?"

"I want no other stimulant than plain food, fresh air, and plenty of work."

"You are a teetotaller and non-smoker?"

"Yes; and have been almost all my life. I consider smoking the most vicious custom of the country. It deadens the brain."

"You are, I believe, a Swedenborgiah?"

"I prefer being called a New-Church Christian. I read the writings of Swedenborg as explanatory of the Word of God."

"One more question, Mr. Pitman. Have you really through the severe winters we have had lately, and at your advanced age, kept to your rule of being at your office every morning at six o'clock?"

"Yes. My house is a mile distant from my office, and I walk down every morning, so as to be at my desk at six o'clock."

"Then you must leave your house about half-past five!"

"Very soon after."

THE RELIGIOUS WORLD.

"IN DARKEST ENGLAND."

As it deserves, the book of General Booth, of the Salvation Army, with its plan of helping "the submerged tenth" of humanity is receiving earnest consideration on all sides. A few extracts will be useful:

Of the schemes of those who propose to bring a new heaven and a new earth by a more scientific distribution of the pieces of gold and silver in the trouser pockets of mankind I need not say anything here. They may be good or they may not. I say nothing against any short cut to the Millennium that is compatible with the Ten Commandments. I intensely sympathize with the aspirations that lie behind all these socialist dreams. But whether it is Henry George's Single Tax on Land Values, or Edward Bellamy's Nationalism, or the more elaborate schemes of the Collectivists, my attitude towards them all is the same. What these good people want to do, I also want to do. But I am a practical man, dealing with the actualities of today. I have no preconceived theories, and I flatter myself I am singularly free from prejudices. I am ready to sit at the feet of any who will show me any good. I keep my mind open on all these subjects; and am quite prepared to hail with open arms any Utopia that is offered me. But it must be within range of my finger-tips. It is of no use to me if it is in the clouds. Cheques on the Bank of Futurity I accept gladly enough as a free gift, but I can hardly be expected to take them as if they were current coin, or to try to cash them at the Bank of England.

It may be that nothing will be put permanently right until everything has been turned upside down. There are certainly so many things that need transforming, beginning with the heart of each individual man and woman, that I do not quarrel with any visionary when, in his intense longing for the amelioration of the condition of mankind, he lays down his theories as to the necessity for radical change, however impracticable they may appear to me. But this is the question. Here at our Shelters last night were a thousand hungry, workless people. I want to know what to do with them! Here is John Jones, a stout, stalwart laborer, in rags, who has not had one square meal for a month, who has been hunting for work that will enable him to keep body and soul together, and hunting in vain. There he is in his hungry raggedness, asking for work that he may live, and not die of sheer starvation in the midst of the wealthiest city in the world. What is to be done with John Jones?

The Individualist tells me that the free play of the natural laws governing the struggle for existence will result in the survival of the fittest, and that in the course of a few ages, more or less, a much nobler type will be evolved. But, meanwhile, what is to become of John Jones? The Socialist tells me that the great social revolution is looming large on the horizon. In the good time coming, when wealth

will be redistributed and private property abolished, all stomachs will be filled, and there will be no more John Joneses impatiently clamoring for opportunity to work that they may not die. It may be so, but in the meantime here is John Jones growing more impatient than ever because hungrier, who wonders if he is to wait for a dinner until the Social Revolution has arrived. What are we to do with John Jones? That is the question. And to the solution of that question none of the Utopians give me much help. For practical purposes these dreamers fall under the condemnation they lavish so freely upon the conventional religious people, who relieved themselves of all anxiety for the welfare of the poor by saying, "In the next world all will be right." This religious cant, which rids itself of all the importunity of suffering humanity by drawing unnegotiable notes — bills payable on the other side of the grave — is not more impracticable than the Socialistic claptrap which postpones all redress of human suffering until after the general overturn. Both take refuge in the future to escape a solution of the problems of the present, and it matters little to the sufferers whether the future is on this side of the grave or the other. Both are, for them, equally out of reach.

When the sky falls we shall catch larks. No doubt! But in the meantime?

The first essential that must be borne in mind as governing every scheme that may be put forward is that it must change the man when it is his character and conduct which constitute the reasons for his failure in the battle of life.

Secondly, The remedy, to be effectual, must change the circumstances of the individual when they are the cause of his wretched condition, and lie beyond his control.

Thirdly, Any remedy worthy of consideration must be on a scale commensurate with the evil with which it proposes to deal.

Fourthly, Not only must the scheme be large enough, but it must be permanent. That is to say, it must not be merely a spasmodic effort coping with the misery of today; it must be established on a durable footing, so as to go on dealing with the misery of tomorrow and the day after, so long as there is misery left in the world with which to grapple.

Fifthly, But while it must be permanent, it must also be immediately practicable. Any scheme to be of use must be capable of being brought into instant operation with beneficial results.

Sixthly, The indirect features of the scheme must not be such as to produce injury to the persons whom we seek to benefit. Mere charity, for instance, while relieving the pinch of hunger, demoralizes the recipient; and whatever the remedy is that we employ, it must be of such a nature as to do good without doing evil at the same time.

Seventhly, While assisting one class of the community, it must not seriously interfere with the interests of another. In raising one section of the fallen, we must not thereby endanger the safety of those who with difficulty are keeping on their feet.

SCRIPTURE INFALLIBILITY.

PROF. MARCUS DODS, of Edinburgh, has lately said:

That it was impossible to maintain that the Bible was not infallible, because there might be found in it certain inaccuracies. The Bible was not infallible in all its particular statements; literal accuracy in all its details was not aimed at.

The discrepancies in the synoptic Gospels were familiar to the student, and every student had his own method of understanding them. There were some persons who supposed that they did a service to God's Word by so manipulating contradictory passages in the Gospels, and by so piecing together incongruous details as to remove the appearance of discrepancies, but this was a method which was continually guilty of trespass into a province in which it did harm. It might be argued that some of these discrepancies did not exist in the earliest manuscripts, but the fact, however, was that the tendency of copyists was to introduce harmony, never to introduce discrepancies. In the Gospels they had reports which varied, which sometimes contradicted one another, and which could not both be accurate. Yet there were persons who said that their salvation depended upon a belief in the absolute accuracy of every word and sentence of the Bible from the first verse of Genesis to the end of Revelations. He maintained that their salvation depended upon no such thing, but upon a living Person who could not be separated from them. The inaccuracies which did occur in the Bible, so lightly touched the substance of the history that one was really ashamed to point them out. It was infallible in its substance, though not in its form; it was infallible as a whole, though not in each particular fact; it was infallible in the spirit, though not always in the letter. These discrepancies were in themselves very trifling, and of absolutely no consequence; but they became of alarming consequence when used as a lever to subvert the real infallibility of Scriptures.

A ROMANIST LETTER.

THE following letter was written to his archbishop in reference to a quarrel with some priests:

MARCH 12, 1889.

Dr. Quigley and Primeau are at their old game of delay. Quigley will not fight as a man, and Primeau is another of his tools. The game is "Keep up the racket and in time we will prejudice the public and Rome against him." To which Rome does nothing either business-like or according to the law which she herself has promulgated. *Vide* her last circular, the one in which she agreed to leave such cases to the Metropolitan. Yet she appointed you friendly mediator *in re* the Sisters and has passed the Quigley appeal *in re* my competency, and refers it to Baltimore. And now Baltimore insists on hearing the Coghlin and Quigley case — the original case — because of the appeal *in re* my competency. I expect something else *in re* Primeau, as I am now preparing for anything capable by a weathercock. I have n't a particle of confidence in Rome's consistency, either in law or in interpretation. This may be severe, but it is the result of a very wide observation. I am further convinced Rome is in the hands of the religious, and the disintegrated and isolated action of individual bishops can effect nothing. Bishops are treated like sophomores; and laws are only made to be explained away by underlings. One thing is certain, I have written little to Rome, and I will write less. I will do my duty and go up or down as the case may be, with my ship. Lack of unity among the bishops is the cause of the weakness. I thank you most sincerely for what you have written *in re* Quigley and Primeau. I have to write the first word on the matter to Rome, but in time I will write, and when I write I will be read. After all, Rome must learn there is somebody else

to be consulted than Quigley, and that a bishop is not a child nor a poodle. I know what I am about as well as Rome; also as earnest for the weal of religion and as loyal to the church as Rome. If Rome chooses not to consult with me, I will consult myself; but Rome will quit kick me further as she has lately done. Pardon my above; it got out of my pen as I run, and I send it that you may see the state of my mind.

Very truly in Christ,

R. GILMOUR,
Bishop of Cleveland.

Six months afterwards he publishes a card saying:

I hereby and by these presents withdraw every word in said letter of apparent disrespect to Rome, and every word that could be considered as a doubt of Rome.

LYMAN ABBOTT ON THE SPIRITUAL WORLD.

WE quote from a recent article by the editor of the *Christian Union:*

To those of us who thus believe in the spirit world — a spirit world which environs us and influences us, though through no interpretation of sight or sound — the story of the resurrection of Jesus Christ will seem no myth or legend, but an interpreter of experiences when our hearts have burned by the way under influences which we understood not, under the communion of a personality invisible but not unfelt, which came and went as mysteriously as Christ to the disciples in their walk to Emmaus. In the Gospel story of the resurrection we find an interpretation of those heavenly visitations when a Voice unheard and a Presence unseen has spoken comfort or strength or hope or warning, and see in Easter not merely a memorial of a long gone past, but a witness to the truth that the grave is always empty, that the living are never to be sought among the dead, and that a Divine Presence ever walks the earth, the Companion now, as then, of those whose eager questioning needs answer, and whose earnest but perhaps almost despairing hope needs inspiration, which only He can give.

A NEW MISSIONARY SPIRIT.

AT the recent Church Congress some interesting and hopeful expressions were used as to the Gentiles:

Dr. Phillips Brooks cordially joined the other speakers in insisting that missionaries would make a fatal blunder if they failed to recognize and adapt the good to to be found in heathen systems. As Dr. McKim declared, not everything in heathen systems is of the devil. A striking thought in Dr. Brooks's address was that the architecture of a missionary country should be followed, as far as may be, in building Christian churches there. Cheap imitations of our American architecture seemed to him particularly undesirable.

In pleading for the use of simple Christian language by the missionaries rather than dogmatic expressions, the Rev. William Kirkus suggested that the Thirty-Nine Articles would scarcely take the same hold of a heathen as the parable of the Prodigal Son. Dr. Brooks — to return to his remarks — pictured a group of

missionaries of different denominations setting sail together from an American port and agreeing before they started on a union of effort. There were those, however, who were disposed to think that if the departure depended on such an agreement as things go, the company would part before reaching Sandy Hook.

The whole discussion made clear the need of a native ministry, the adaptation of native literature, the recognition of what is worthy in heathen faith and practice, and the simple presentation of the fundamentals of the Christian faith.

ANCIENT ARABIA.

THE Arabian inscriptions which have been deciphered by Dr. Glaser show that that country is to be reckoned with Egypt and Assyria as rich in records. In the *Sunday-School Times*, Professor Sayce says of these inscriptions:

We see, then, that at a very early date, before the age of Moses and the exodus, Arabia was the seat of a cultured state, whose members practised the art of alphabetic writing, and had extended its power from the extreme south of the peninsula to Edom and the borders of Palestine. Such a fact has a very important bearing on the criticism of the Old Testament. Hitherto we have assumed that the vast tracts of country south-east of Palestine were in ancient times what they are to-day, barren and barbarous, given over to wandering desert tribes and illiterate Bedouin. It is startling to learn that in the days when the Israelites left Egypt and were visited in the wilderness by the priest of Midian, this was far from being the case. The inscribed records of Arabia are older than the oldest hitherto found in the so-called Phenician alphabet. Instead of deriving the alphabets of Arabia from that of Phenicia, we shall have to derive the alphabet of Phenicia from those of Arabia. The inhabitants of Edom were in contact with a people who were engraving inscriptions on stone as it were at their very doors.

GENESIS TRULY DESCRIBED.

MUCH excitement has been caused in England by the book "Lux Mundi," containing theological essays from several writers and issued at Oxford. Rev. Charles Gore, editor of the volume, is very frank in discussing the Scriptures, and our readers will note with pleasure that he says, with the thought which they understand so well:

Now has the Jewish history such earlier stage? does it pass back out of history into myth? In particular, are not its earlier narratives, before the call of Abraham, of the nature of myth, in which we cannot distinguish the historical germ, though we do not at all deny that it exists? The inspiration of these narratives is as conspicuous as that of any part of Scripture, but is there anything to prevent our regarding these great inspirations about the origin of all things — the nature of sin, the judgment of God on sin, and the alienation among men which follows their alienation from God — as conveyed to us in that form of myth or allegorical picture which is the earliest mode in which the mind of man apprehended truth?

THE CHRISTIAN ENDEAVOR MOVEMENT.

THIS movement is not sectarian, but has the following principles:

1. Each true Christian Endeavor Society, by virtue of its very constitution and pledge, must be loyal to its own church, and must be under the control of that church alone, just as is each Sunday-school.

2. The United Society exercises no authority over any local society; demands no allegiance, levies no taxes, asks for no contributions. It simply furnishes information concerning the work and provides for an annnal international convention. Its trustees represent all evangelical denominations.

3. Every society can be affiliated with its own denominational league or conference, but can have the fellowship of the interdenominational conventions and unions, if it takes the Christian Endeavor name and principles.

4. A common name, common methods, a common warfare against a common enemy, which at the same time implies the allegiance of each individual society to some one local church and some one denomination — in these is the significance of the Christian Endeavor movement.

MORE CANDIDATES FOR THE MINISTRY.

PRESIDENT DWIGHT, of Yale, in his annual report thus speaks of the Theological School which now has the largest number in its history — one hundred and thirty-six:

It is interesting to observe that the number of young men who are ready to devote themselves to the Christian ministry is increasing in some degree. For a considerable period after the beginning of the recent great material development of the country, the minds of educated as well as uneducated young men became absorbed in the things which pertained to this development, or which resulted from it. The attractions thus afforded naturally influenced the graduates of our colleges, and drew them away from a profession which seemed to involve self-denial and to offer few visible rewards. If the undue influence of these attractions is beginning to pass away, an indication of better life may be found in the fact. The call for men of earnestness and ability to become moral and religious teachers is always an urgent one, whether it is heeded or not. It was never more urgent than it is at present.

A COLORED BROTHER.

THE *Boston Globe* lately gave a full account of a sermon preached in Cambridge, Mass., by Rev. Joshua A. Brockett, of the African Methodist Church, who pointed out the difficulty of believing in one God under the tripersonal theory and came to the point by saying:

What is the Trinity? God in His supreme Divinity is the Father, in His Humanity is the Son, and in His Divine operation proceeding from this unity is the Holy Spirit. The Trinity consists of three essentials of one God, and these three are one God in person, essence, and quality. God dwells in the human as the soul dwells in the body.

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